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BOMBAY.

EXTRACTS FROM THE JOURNAL OF A
TOUR PERFORMED BY MR. RAMSEY ON
THE CONTINENT.

[Concluded from p. 13.]

From Ashtamee to Nagoatnay.

Dec. 21, 1832. Examined the school in Rhoay this morning, and addressed the scholars and spectators who had assembled. In the village I gave away a number of Goojurattee tracts, and a few Mahratta. I found no demand for Hindoostanee, or Arabic. Several of those with whom I conversed in the street had a tolerably correct knowledge of the first principles of Christianity. The school is without doubt exerting a wholesome influence upon the young people of the village, and we may hope for good fruit to appear.

22. Last night I was awaked by the firing of guns and the shouts of the people of the village, about 12 o'clock. This morning I learned that twenty men, armed with swords, knives, &c., had broken into a house, and robbed the family of all their money and valuables. They threatened the family with death in case they made any noise, and in this way they quietly robbed the house. After they were gone the alarm was given. The thieves, however, escaped. There is a great deal of petty theft and daring robbery carried on among the people, and hardly one can be found who does not live constantly in dread of thieves. This is truly a land where "thieves break through and steal."

Early after breakfast I set off on foot for Nagoatnay. The distance is about

six miles. The first part of the way was pleasant, and the shade of the mountains on the east defended me from the heat of the sun. The road is nothing more than a path, which winds its way along the foot of the hills at one time, and at another through the low paddy (rice) fields, and finally leads you over a hill of about 800 feet in height through a narrow pass, which has been washed to a considerable depth by the rains of many years. One would think it impossible for horses and oxen to pass over the mountain by this rugged and precipitous way; nevertheless they do. The expense of a thousand rupees would make a very good road for the people, but making good roads forms no part of a Hindoo's notions of improvement. Temples and tanks, with their accompanying idols, are the objects on which they have lavished money profusely. I reached Nagoatnay at ten o'clock, quite weary, and almost overcome by the heat of the sun, which poured down its scorching rays upon me, while I had nothing, save a Chinese paper umbrella, for my defence.

On my way from Ashtamee to Nagoatnay, I saw but few people, and only one or two who could read, and of course had no opportunity of distributing tracts. I entered a neat temple of hewn stone on the road side, and found a young brahmin busily employed at his devotions. He was decorating the monkey god, Hunoomaun, with flowers, and anointing him with oil. I inquired, What are you doing?

He replied, 'Worshipping.'

I. What is that? (pointing to the idol.)

B. Hunoomaun.

I. Is that a god?

B. Yes.

I. It looks to me like a stone, with some red paint on it; is it not?

He made no reply. I continued, Surely that cannot be God; it was made by man; has eyes but sees not, etc. How many gods are there? He made no answer. As I found he would answer no more, I continued to talk to him, and to tell him the way of salvation through Jesus Christ, and urged him to forsake his idols and turn to the Lord who is a holy and pure spirit, and to worship him in spirit and in truth, and then he should obtain salvation. He stopped, and listened attentively to all I said, but made no further reply. The man was evidently astonished that I should deny that his stone was God. Perhaps he never before heard it contradicted, and never before heard of Jesus Christ.

At Nagatnay.

In the evening I had the privilege of conversing with several Hindoos who came to the bungalow where I stopped, and of supplying them with tracts. I felt too weary to go out into the village.

23. Sabbath. This is truly a welcome day to the Christian missionary in the midst of a heathen land, and far, far from the sanctuary of the Lord. Nothing to-day from without reminded me that this was the Lord's day. I heard no deep-toned bell, inviting the people to the worship of Jehovah. I saw none going up joyfully to the gates of Zion, and had none to say to me, 'Come, let us go up to the house of the Lord,' and no earthly friend with whom I could take sweet counsel. There was nothing, save my Bible, and the tracts that lay upon my table, and the stillness of my own room, to remind me that this day is holy. On the contrary, the passing of bullocks loaded with merchandize, the grating sound of the marriage horns and pipes mingled with the monotonous sound of the *tom-toms*, the vain repetition of *Hurree! Hurree! Ram! Ram!* by a Hindoo mendicant, and of *Allah! Allah!* by a Mussulman fukeer, and the running to and fro of men of business, all reminded me that here the name of the Lord and his day are not revered. Still I found it to be a Sabbath of rest to me; for the Lord dwelleth not in temples made with hands, but is found in every place by all those who seek him in sincerity and truth. The day I spent in reading my Bible, in meditation, and in prayer, being interrupted only by the kindness of the teacher of the school and his sons, who brought me some rice bread, milk, eggs, ghee and rice to supply the wants of the

body for the day. How different is my situation to-day from what it was at this time in the year 1829. On that day I not only preached twice to an attentive audience, and heard a sermon preached by Mr. R. who had been among the Choctaws, but also had the privilege of conversing with several who were under conviction of sin, and of directing them to the Lamb of God. Not so to-day. I had, however, the privilege of speaking with a few heathen in the evening, and of pointing out to them the error of their own faith, and the excellency of the Christian's. But none seemed to care for these things. Notwithstanding my different circumstances, I am not the less happy. God is as near me here, surrounded by heathen, as he was in Philadelphia, surrounded by anxious sinners.

In the evening about sunset I walked out among the people. I soon came across an old Hindoo beggar. His head was bare. On his feet were a pair of old wooden sandals, which made a clapping noise as he walked. Around his waist was a cloth tied according to Hindoo style, and another thrown loosely over his shoulders. In his right hand he had two small pieces of wood with iron rings on the ends, which were tied together, and by the opening and shutting of his hand made a clinking noise. From his left arm was suspended a little bag, which contained the rice he had obtained by begging, and as he went from door to door his monotonous song was "Hurree! Hurree! Ram! Ram!"* This little instrument is used by the devotees of the god Vetola, not only to attract the attention of the people by the noise, but also to worship the god. The worship in this case consists in the mere knocking together of the sticks, and the repetition of the name or names of one or more gods.

With this old man I entered into conversation, the substance of which was as follows:

I. O baba,† what are you doing?

Hindoo. I am worshipping God.

I. Are you not begging rice from the people?

H. Yes: this is my work. God commanded me to do so, and I must obey.

I. But the Hindoos here are poor, and you should not beg from the poor. You are healthy and able to work. Leave off your begging and work for your living.

* These are the names of two of the Hindoo gods.

† This is a respectful appellation, equivalent perhaps to our "Sir."

H. This is my work; God commanded my father to do so, and then me, and what shall I do? 'Tis my destiny.

I. No, no: God commands you to work, and if you do not work you ought not to eat. The brahmins command some to beg, and thus they learn to be idle. How long have you been begging?

H. From a child; now forty years.

I. And how long do you intend to beg from the people?

H. God's wish: [i. e. as long as God chooses to have him do so.]

I. As long as you live?

H. Yes; (giving his head a significant toss to one side.)

I. And what then?

H. I will go to heaven.

I. But how can you go to heaven? you are a sinner.

H. I am not a sinner now. For ten years I was a sinner; but for thirty years past I have not sinned.

I. How so? What is sin?

H. To steal and to lie.

I. Is nothing else sinful but stealing and lying?

H. No.

I. To break the commands of God is sin, and a bad thought is a sin, as well as a bad act. I endeavored then to explain to him the nature of sin, and exhorted him to forsake his mode of life and turn to God and seek salvation through Jesus Christ. He was impatient to get away while I was conversing with him. Seeing this, I made my *salaam* to him and we parted—he to beg more rice, and I to converse with others.

The next person I stopped to converse with, was a brahmin, whom I found near one of the temples. A large idol made of stone in the shape of a monkey, with red paint, was standing near us. At that time two men approached it. One bowed and went on his way; the other stopped, bowed down before the idol, kissed it on the right and left side, and then putting some of the red paint from the idol on his forehead began to walk around the idol; thus vainly expecting to increase his righteousness in proportion to the number of times he should circumambulate the idol. Seeing this, I asked the brahmin what *that stone* was doing there, (pointing to the idol.) He replied, It is God. No, said I, it is no god; it is a stone covered with red paint, and called Hunoomaun, but it has no life.

B. But God is in it—is every where. He is in me, in you, in all things, and you are a god.

I. No, no; I am a man, I am not God. God is a spirit; and while he is everywhere present, yet it is wrong to worship any thing but God. On your principle then the brahmins should worship *Shoodroos*, for God is in them you say.

B. God is in every thing, and every thing is God. He then quoted a Sanscrit verse to prove that God was in every thing, and that idols should be worshipped. Suckoba, the Jew, who accompanied me, immediately quoted another Sanscrit verse to prove that idols ought not to be worshipped, and was about enforcing the truth upon him, when he turned and walked off. I gave away only three or four tracts this evening.

24. Visited the school this morning, and examined the boys. The school is large and flourishing. In conversing with the boys in the school, I told them concerning the beggar I had seen yesterday, and asked them what they thought about him. They replied that he is a sinner, that all people are sinners, that he had told a lie by denying that he sinned; and they further added, that he was a *hypocrite*. I find that the people, although they give to these sturdy beggars, yet are disposed to think they are not so holy as they say they are. This is not only the case in the country, but also in Bombay. My pundit does not hesitate to say, that all the *yogees* (i. e. religious beggars who go naked in the streets and make high pretensions to holiness) are a set of hypocrites.

A number of people assembled this morning at the school-room, in part to witness the examination, and in part to see the stranger. To these I gave tracts and such instruction as my circumstances permitted. They all seemed attentive, and desirous to hear what I had to say.

In the evening I walked out into the village, and had an opportunity of conversing with more of the people, and of distributing a few more tracts. The people received them willingly.

Return to Bombay, and General Remarks.

25. To-day at twelve o'clock I left Nagoatnay for Bombay in a small open boat. The boat was full of people, men, women, and children, so that there was no room to walk about. Each one had to keep his own place. I had a good opportunity of preaching to the people. They were compelled to hear what I had to say, as they could not leave the boat. None of them could read. The wind being contrary, we did not go farther

than ten miles when we were compelled to stop for the night. As there was no place to sleep on board the boat, I went on shore, where I was accommodated with a shelter for the night. I spread my mattress on the ground, and, wrapping myself up in a blanket, slept comfortable till two o'clock when I was called up by the *tandale*, or captain of the boat. Those who had no shelter were exposed to the dew, and the cold, damp air, to the no small risk of their health.

26. Reached Cunanja this morning at ten o'clock, and after dinner took another boat, and arrived at Bombay at eight o'clock; and was rejoiced to find that the same kind Providence, which had preserved me, had also preserved my family in health during my absence.

During this tour, I distributed more than 1,200 tracts and portions of the Scriptures, and could have distributed many more, if I had had them with me. Many asked me for copies of the New Testament, but, as I had none with me, I was obliged to put them off for the time with the promise that I would send them some on my return. This I have done. I took the names of twelve persons to whom I have sent copies of the New Testament, by the hand of Suckoba. I am fully convinced that it is of more importance to distribute the word of God among the people, than any thing else. Tracts are good in their place, but they are not the Scriptures. The people must have the inspired word before much good can be expected to result. I hope the time is fast approaching, when all who can read among the heathen will be furnished with a copy of the word of God. This is a great and glorious work, and for its accomplishment many laborers are needed. But what are twelve or fourteen missionaries to so many millions of heathen?

During my tour I was more and more convinced of the importance of visiting the villages on the continent, and of laboring in them for a while. If two missionaries in making a tour on the continent could stay a week in a village at a time, the beneficial results would soon appear. An impression would in this way be made upon the people which cannot be done by the mere passing through a village, or spending only a day or two in it.

I am happy to say, that in the whole tour I did not meet with any one who insulted me, although some spoke loudly in the defence of their faith, and others turned away their ears from hearing the word of life.

The number of readers is increasing on the continent, and of course the demand for printed books is also on the increase.

It is much to be regretted that our schools on the continent cannot have more of our time. But we cannot labor there and in Bombay also. Our teachers might do much good, if they were good men themselves, and took an interest in the advancement of the cause of Christ among the people; but they do not. The Jew and the Hindoo are alike opposed to the gospel of Christ, but for different reasons. As a general thing, however, I think, a Jew for a teacher, other things being equal, is to be preferred to a Hindoo. From the Jew the scholars will hear something against idolatry, if not for Christ, but from a Hindoo, nothing of this kind can be expected.

Should my life be spared, I hope to preach the gospel of Christ frequently to the people in the villages on the continent, as well as to those in Bombay. Many more laborers are needed in this destitute part of the vineyard. May the Lord of the harvest thrust forth more laborers into his harvest, and to His name be all the glory.

AHMEDNUGGUR.

EXTRACTS FROM THE JOURNAL OF MR. READ.

Learning the language—Native books—Heathen festival.

March 7, 1832. This day completes a year since our arrival in this dark land. The year has rapidly fled. I have seen much of the wretchedness and learnt much of the depravity of these debased heathen, but as yet have been able to do little to relieve the one or remove the other. I have done little that deserves to be called preaching. For six months past, I have endeavored to address the people on the great subject of their salvation. It has generally been in an imperfect stammering way. Aside from my own salvation, I never have desired any thing so ardently as to be able to preach intelligibly to the heathen. Christians at home, I fear, do not fully appreciate the difficulties in the missionary's way before he can efficiently commence his labors among the heathen. I cannot yet speak the Mahratta language fluently; still it is no small comfort to me that I am generally able to make myself understood. I find it more difficult to understand the people, than to make them

understand me. This arises partly from the fact of the common people speaking their own language so badly. We are rather taught as people should speak, than as they do speak.

13. Most of the Hindoo books are regarded as sacred books. In these are to be found all they have on the sciences, such as geography, astronomy, mathematics, grammar, etc. as well as law and religion. These are all, with a small exception, locked up in the Sanscrit language. None but the brahmins (and not all of them, for but few can read Sanscrit, and some cannot read Mahratta) can be profited by these books, supposing they can contain anything worth knowing. I inquired of two very intelligent brahmins how extensively their sacred books were circulated among themselves—whether every brahmin had some portion of them. No, was the reply, but few have them. On inquiring how many copies of the Shasters, etc. they supposed there were in Ahmednuggur, they said probably not one entire copy, nor portions enough to form an entire copy in the city. It is not so much the Shasters, as the commands and traditions of men, which the brahmins teach. If you add to the character of the pharisees, in the days of our Savior, the most open and shameless violation of the laws of God, you will then have some idea of what a brahmin is.

18. For some days past, all has been confusion here on account of a great Hindoo festival. It is called *Shimgah*, after the name of the present month. Nearly the whole month is taken up in religious ceremonies. At the time of the full moon occurs the festival called Hoolee. The first preparatory step to this abominable observance seems to be, to throw off all restraint. All public servants are released and all business suspended for five days. During this time the whole Hindoo population appear infatuated. They for the most part seem to lose all reason, and all sense of shame and decency. They carouse day and night. Their master gives them no rest. On the day preceding the Hoolee, the people build large piles of fuel, which is generally dried cow-dung. In the evening they set them on fire, run around and worship them, and spend the night revelling as if possessed with demons. This is but the commencement of a five days' revelry, such as can scarcely be conceived except by those who live in a heathen land. The boys run through the streets beating their mouths, and at

the same time uttering the most filthy words. The women throw dirt, and exhibit in the streets the most vulgar pranks. And the men and boys threw upon each other red and yellow paint, till their clothes are completely besmeared, and they resemble more the inhabitants of the pit, than they do men with rational faculties.

29. As we were at tea this evening, a brahmin came to the door complaining that the gardener had beaten his cow and tied her to a tree. He wished us to order him to let her go. We told him the gardener was not under our control, and we could give him no command. As he insisted on our interference, I asked him if the cow were not one of his gods. He said she was. Then said I, if she be a god why do you come to ask us to liberate her? And how happens it that your god has fallen into the hands of a man, and a man too of very low caste? He has beaten her, and confined her to a tree. He could not but see how ridiculous was the idea of her deity.

Hindoo Inquirers, and special attention to the preached gospel.

Oct. 13. I came this evening from our preaching place, where we have a daily service at five o'clock, unusually dejected at the apathy with which the good tidings of a preached gospel is heard. I had but just sat down and made my complaint of the hardness of heart and the indifference with which my labors are received, when I perceived I had been followed home by an inmate of the poor-house, who had come to speak with me. He said, he wished to be baptised. I asked him why. He replied, "I am a great sinner, my mind is very dark, and I desire salvation through Jesus Christ." I asked if there were no other Savior to whom he could go, or why he thought salvation by him indispensable. He said, "Jesus Christ is the only true Savior—he is the Savior of the world." I asked him what evil he supposed there is in sin, and why he was now troubled about it. He did not at first seem fully to comprehend the meaning or my inquiry, and replied, "I feel greatly distressed on account of sin, I feel myself worthy of everlasting punishment." I inquired if he prayed. He answered, "Yes, I pray for light, for my mind is all darkness." I then exhorted him to pray much, to hear the word of God daily, to give himself to Christ; and assured him that if it should appear that

his heart is right towards God, I should be most happy to baptise him; but exhorted him not to regard baptism as conversion, but only an external sign of such a change. This man is of the Mhar caste, has been in the poor-house four or five months, and during this time has daily heard the gospel; but not till to-day have we known that any good impression has been made upon his mind. I cannot help regarding his coming to me at this particular time, as providentially intended to cheer my heart in an hour of despondency, and to encourage me to look to God for encouragement.

The people this evening appeared unusually inattentive, and some treated us with open contempt. When the poor man had finished the simple and affecting story of his heart, he added, as he went away, that his room-mate in the asylum also asked to be baptised.

18. Four others from the asylum have professed their belief in Christianity, and asked baptism. I trust they are sincere inquirers after the truth, though I fear they have very imperfect notions of what they ask.

22. An intelligent Hindoo came to-day professedly to inquire further concerning the word which he heard preached yesterday. He said he then heard for the first time the way of salvation by Jesus Christ, and was convinced this is the true way. He had been on pilgrimage, he said, done penance, heard the Shasters, and gone through all the foolery of Hindooism, but had yet found no remedy for the disease which he wished to cure. He desired to hear the word of God as we preach it daily, that he might know the right way. We now have seven inquirers who have asked to be baptised. Two or three men have made the same request, but I fear their hearts are not yet affected.

Nov. 5. Observed the monthly prayer-meeting a second time in the Mahratta language. There were about fifty natives present. I gave them a short account of the progress of Christianity in different countries, and concluded, as I began, by telling them it is the practice of all in every country, who love and revere the name of Jesus Christ, to meet on this evening, and to offer up their united prayer to God for the outpouring of his Spirit on the whole world; and that they would have an evidence of this in a few moments when our Christian friends should come to our house for this purpose. I told them we were going to meet to pray for the Hindoo people.

And will you not pray for yourselves? said I.

6. Four who were present last evening and heard the above remarks, went to Babajee, and told him what I had said, and that several persons had already come to our house to pray for the Hindoos. They asked if they ought not to pray too. Babajee most readily assented, and they prayed to almighty God for the same object. The four have asked to be baptised. I need not add what a cordial this was to me and my dear partner, while thus alone at this remote station. Should God now bless us, all will say, it is of the Lord.

10. For several days past, the inmates of the asylum have voluntarily attended family worship at our house in the morning and occasionally in the evening. We have a service intended expressly for them at five o'clock, P. M. Here I desire them to attend, not in a way that imposes restraint, but I tell them, on their reception into the asylum, that I hope to see them once a day to hear about the way of salvation. Their attendance at our family devotion is quite spontaneous. I trust a good work is going on among these wretched beings. Eight have asked baptism. I requested these to come to our house this evening, that I might examine them as to their fitness to be received into our communion.

11. Sabbath. After our second service, I informed the people that several persons had requested to be baptised, and that it was our intention to receive three of these on the following Sabbath. The candidates then declared themselves to be Christians, and their determination to follow Jesus Christ. I asked them what they should do, if the people of their caste should abandon them. They said, they would still cleave to Christ. But, said I, should I to-morrow discharge you from the asylum, and leave you again to beg your bread, would you abandon Christ, and deny your profession? They said, with united voice, "No, we will serve the Lord Jesus Christ till death." I then proposed them as candidates for baptism, and requested any one who should know aught against them, to give information during the coming week.

18. Baptised the three persons who were proposed the last Sabbath, and then sat down with them at the table of the Lord to commemorate his love to dying sinners. There were perhaps an hundred natives present. Some looked on with deep interest. But for the most part they gazed as at some unmeaning

ceremony. Capt. S., to whose kindness we are not a little indebted, with two other officers of the eighth regiment, having expressed a wish to be present, accordingly united with us in commemorating the death of our common Lord. I need not say, that no event can give more unfeigned joy to the missionary than to experience what I have to-day. More especially is such an event gratifying in such a barren land as the western side of India, where so few have heretofore come out from idolatry. May these first fruits of my labors be but an earnest of a rich harvest. I chose this occasion to make known to the people *what it is to become a Christian*. I discoursed on the Christian's creed.

[To be continued.]

EXTRACTS FROM A LETTER OF MR.
READ.

THE letter was written May 15, 1833, on the Mahabuleshwar hills, to which Mr. and Mrs. Read had gone for a season on account of the health of Mrs. R.

*General Remarks on the Prospects of
missions in Western India.*

Should you soon send us a reinforcement, and should not death remove those of us now in the field, we should I think establish a new station at Satturah or at Wye in the rajah's dominions. Satturah is 30 miles from the convalescent station on the Mahabuleshwar Hills, and Wye is 20 miles distant. The former lies to the southeast, and the latter nearly to the east. A station at either of these places would command all the advantages of the hills just mentioned. When I look abroad on the wide, and I might almost say, the *boundless* field which the Deccan now presents for missionary enterprise, and select this and that place where there *ought* to be a mission *immediately*, I fancy I see the American churches alive to the wants of so many millions of idolaters, and sending her sons and her daughters forth to meet the demand. But when I look around me, and contemplate the discouragements which arise on every quarter from the unparalleled depravity of this people; and (to those at a distance) the still greater discouragements which arise from the mortality among missionaries in this part of India, I fancy again I hear many a pious heart sigh, and inquire what ought we to do? Twenty years have elapsed, and the number of true converts from idolatry

has been less than the numbers of valuable lives which have been sacrificed in the rescue. Be this so. There is doubtless a great work to be accomplished in India through the instrumentality of missionaries. This God will accomplish in his own appointed time. While I regard the work of christianizing India going on by the steady and sure, though to a human eye, slow process, by which God brings about great changes, I am always sorry to hear our friends in America representing India as on the very point of turning from idolatry to embrace Christianity. For nothing yet appears to the eye to justify such a notion. The light which is now pouring upon India, is unmasking the deformity of pagan rites, and teaching what the true religion is. And that some thousands in the Mahratta country are rationally convinced of the truth of the Christian religion, I do not doubt. But one can scarcely commit a greater mistake than by supposing that every Hindoo who is convinced, and much less every one who confesses that he is convinced, forsakes his own religion, and becomes a Christian. A Hindoo never seems to dream that he is bound to follow the convictions of his understanding, or the suggestion of his conscience—if he have a conscience. It is but natural for our Christian friends at home, when they look at the very great absurdity of idolatry, to fancy that the gospel need only to be faithfully made known, and the people cannot so outrage all common sense and reason, as to refuse their assent and obedience to its requirements, and immediately to cast off so inconsistent and demoralizing a system as Hindooism. This is far from being the case. Were I to preach for five days to an assembly of common people, and with the strength of argument and the earnestness of a Paul, the whole impression which I should be likely to make might be done away by a single word from a brahmin, who should ask them if they were going to give up the religion of their fathers. I here speak without reference to divine influence. At least ninety-nine out of a hundred, who hear the truth, appear no more moved by it, or inclined to reason about it, than the stones and trees about us. I cannot conceive that there is upon the face of the earth a people who combine in their character such a medley of ignorance and shrewdness, simplicity and craft, such credulity to believe anything which is not true, and such suspicion of the truth, and such stupidity and sordid listlessness about everything which looks

beyond their present wants, as do the Hindoos. Nothing, in my humble opinion, will tend to bring the friends of East Indian missions into a proper state to pray for this most interesting, but for aught that human eye sees at present, unpromising field, than a proper and accurate exhibition of the *difficulties* which remain in the way of the conversion of Hindoostan. A due reference to these will humble the friends of missions when they look to India, and bring them to pray more earnestly and to feel more deeply that nothing except the omnipotent arm of God, *can* rescue a single Hindoo from the thralldom of idolatry. I do not mean that we have nothing to encourage us. I bless God, I hope, with my whole heart, for the manifestations which he has made of himself to us in Ahmednuggur, in building up, in less than a year, the largest Hindoo church which exists, or has existed, on this side of India. But I fear the representations which I have made of the case will be misunderstood, and some will suppose that all India is now turning, and thereby cease in some measure to entreat and agonize before God for a nation who are sunk in the most degrading superstition, and whose hearts are harder than the nether mill-stone. The *ten* Hindoos, who we hope have been converted in Ahmednuggur within the last year, constitute only one in 5,000 of the inhabitants of that city, and not more than one in 500,000 of that portion of the Mahratta country which we may regard as belonging to our *diocese* (if I may use the word) in the Deccan. The whole number of converts, as also the whole number of missionaries in western India, are as only about one to a million of the people. Let Christians contemplate facts with regard to India in this light, and their joy will soon be turned into grief, and with many tears and strong cries they will call on the Lord to conquer and give to his Son this great and rebellious portion of his promised inheritance.

Since writing the above, we have heard from Ahmednuggur that the house which we occupied there, and in which we left our furniture, books, etc. has been consumed by fire. It was discovered to be on fire by Mr. M., the Ahmednuggur district collector, who with great promptness succeeded in rescuing the books and part of the furniture. We have not yet learnt how much loss we have sustained. The same day on which the house took fire, the thatch roof of our little native chapel was taken off by the wind, and carried near the house, so that

it was also consumed in the conflagration. Thus you see what have been our "light afflictions" for a few months past. Our removal from the station, our losses and hardships by the way, the sickness of Dajeba—which I have not before mentioned—the death of Babajee, the burning of our house, and some trials with one of our converts, all teach us that no confidence is to be put in the flesh.

We intend to leave the hills in two weeks. I have before said that we are still in the midst of the Mahratta country. I have here found a plenty of work. There are small villages of permanent residents scattered over the hills in all directions. And in the hot season there are a large number of natives here from all parts of the country, who come for the purposes of traffic, or as servants to Europeans. I daily address a company of beggars and poor people and afterwards distribute rice among them. There are generally from 50 to 100 present. The funds are contributed by the present invalid residents on the hills. My health continues pretty good. Our converts all walk as orderly as we can expect. The trials I spoke of are not of a nature decidedly to impeach the moral character of the individual referred to.

Mission to Jews of Turkey.

EXTRACTS FROM MR. SCHAUFFLER'S JOURNAL AT PARIS.

MR. Schauffler's journal of his tour from Suabia to Odessa and of his voyage from thence to Constantinople, was published at pp. 157, 192, 226 of the last volume. His journal of the previous stage of his journey and of his residence at Paris, had been forwarded and mis-carried. Another copy has lately been received, and extracts will now be given.

After a stay of about three days at Havre, where I arrived December 23, 1831, about noon, I set out for Paris. The "diligence," or stage, started at five o'clock in the morning on the 26th. After a cold and solitary ride of more than 24 hours, I reached Paris, December 27th, at half past nine o'clock, A. M. I had occupied the forepart of the stage, where I became chilled thoroughly with the cold, damp air, and sorely tried and grieved with the unbroken chain of profane language and cursing which streamed from the lips of our "conducteur."

29. My hotel is situated on the left side of the Seine, quite near to the cele-

brated school of medicine, and not far from the "college de France." This institution I visited to-day, and was present at the Arabic lecture of Prof. Caussin de Percival, the Persian of Baron de Sacy, and the Turkish of Prof. Kieffer. These three lectures, which are given three times a week, occupy successively the hours from half past eight to half past eleven o'clock. Though quite unprepared for the Turkish lectures (those on the analysis of the Turkish grammar being long since closed,) I concluded to attempt to enter upon the Arabic and Turkish courses at once. The Persian I was unable to undertake as yet.

30. I introduced myself in the lecture room to Prof. Kieffer, to whom I had a line from Prof. R. of Andover. He received me with the utmost kindness, and offered to me the loan of such books as I might immediately need.

Jan. 4, 1832. Prof. Kieffer introduced me to Baron de Sacy in the lecture-room. I had a letter of introduction to him, with which Prof. R. had kindly furnished me, and which I delivered on this occasion. The friendly old gentleman received me with the sedate politeness of a French "savant;" and hearing that I was not altogether a beginner in the Arabic, he invited me to attend his course of Arabic lectures on the Koran, and the Hamasa, which he delivers in the "Bibliothèque du Roi," on the north side of the river. These lectures are delivered three times a week, and last from half past eleven to half past twelve and even to one o'clock, P. M.

5. In the evening I attended a religious meeting of the French and some American Christians in the house of Rev. Mr. Wilks. Mr. Wilks has been laboring some twenty years in France for the good of the nation, and supplies, among other duties, the place of an American chaplain in the "Chapelle de l'Oratoire." The exercises of the meeting consisted in singing, prayer, reading of the sacred Scriptures, and conversation. Much warmth and simplicity was manifested, and all speculation was excluded, which made the whole evening a delightful one to me. I was introduced to Mr. Wilks and his family and several other individuals, and was received by all with much cordiality.

13. Took dinner at Mr. Wilks' together with Prof. H. and several other Christian friends. Among others there was invited an itinerant preacher, lately from England. His name is De Valmont, a Swede by birth, of French parents, and an American by citizenship.

He has been preaching here for several days in the streets and other public places, has been insulted by the mob, and brought before the police, but discharged again after a brief examination. This acquaintance was equally novel and interesting to me. If some balance of mind should be wanting in the man, the deficiency is not very marked. He is intimately acquainted with Mr. Irving in England and with his people, and he made many and some truly sensible remarks upon the subject of their extravagancies; though as pious people he seems to esteem them highly. He disapproves of the prominence they give to the subject of Christ's second coming over the all-absorbing doctrine of "Christ and him crucified," and utterly discards their speaking with "tongues," and various other peculiarities by which they are distinguished. He laid great stress upon the teaching of the Holy Spirit in the true understanding of the Scriptures. In this particular he goes farther than perhaps most good people will venture to do; and still, what would be singular to our critics, he delights in the original Scriptures, and seems to understand the Hebrew and the Greek well. Desirous to become more acquainted with this singular and interesting man, I invited him to call and take breakfast with me on the following morning, which he promised to do.

14. Mr. de Valmont came as he had promised, about half past eleven o'clock. The reason why he did not come sooner to breakfast was, according to his statement, this: He is in the habit of visiting the poorest classes of the people of Paris every morning from six till ten o'clock, to distribute tracts among them, which he accompanies with remarks, etc.; whenever there is a willingness to hear. Sometimes he also gives them a trifle in money. He complained much of the settled infidelity of the lower classes of the people. Our conversation after breakfast turned naturally to missionary subjects, and he insisted much upon preaching in the places of concourse and in the streets, as a duty of ministers and missionaries. He will hardly find many who agree with him on this subject, though it is perhaps the fear of man and the love of ease, which directly prevents our making at least an attempt. He remained till two o'clock. After having prayed together, we parted, and I saw him no more.

23. Attended my first lecture in Persian. Translated a portion of Wilkins' Chrestomathy from the Persian with the

French. The class does not exceed four; and even these are not always present. The same number of scholars attend the lectures on the Koran. This circumstance, discouraging as it may be to Mr. de Sacy, is very favorable to his pupils, who, by the smallness of their number, are enabled to sit down with him around a table, and to ask questions familiarly.

Feb. 10. Had an interesting conversation with a young Frenchman, who attends Prof. Kieffer's Turkish lectures with me. He is a sensible youth, who has preserved some regard for what is right, and abhors the beastly sensuality of his generation. But he is sadly entangled in scepticism, and some in St. Simonianism. Miracles and inspiration are nothing. Christ was the most excellent man who ever lived—but no more. God is the uniting principle (*dic quid sit?*); of all things, but has nothing like personality. I told him he was an atheist, and he had no objection to that term. I urged the evidences of revelation, to which he had nothing to object at last. But unbelief, I well knew, does not yield to reason. He assured me that not one in a hundred young men now on the stage in France believed at all in revelation, and that among 600 pupils in the college he had lately left, there were only three who honestly believed in it. Such is the state of things here. Infidelity has broke loose upon this land, and sweeps over it in all its length and breadth; and nothing but the word and Spirit of God can save it from utter ruin. After he went away, I felt grateful for my conviction of the truth of the Bible. May my eternal interest ever rest there, and no philosophy of flesh and blood spoil me of my confidence in what God has said, and sealed as his own word with the multiplied exhibitions of his power.

11. The only religious services in the synagogues here, are a meeting on Friday evening, and one on Saturday morning at eight o'clock. Wishing to be present at the morning service, I set out early on foot to reach it in season, and not to be disappointed again, as I had been in an earlier attempt. I reached the chief synagogue of the Jews in Paris (*le temple des Israelites*) sufficiently early to witness a considerable part of their ceremonies. They proceeded with more regularity and propriety than the Jews in other places are in the habit of doing. For a synagogue, the place was unusually still and solemn. This "temple" is a spacious building, with a gallery resting upon Ionian pillars. The seats

are proper pews, and tolerably clean. About the middle of the building a pulpit leans upon one of the columns. I had hoped to be able to enter into conversation with some of the people, but on account of the regularity of the ceremonies I was disappointed. Went home rather dejected. Endeavored to read some in the Koran, but was unable, and laid it aside. The 51st Psalm in my Hebrew Bible, and a hymn from my German Moravian hymn-book, raised and cheered my spirits again at last.

15. Had another season of conversation with the young atheist who studies Turkish with me. Seeing that he manifested some feeling on the subject of morality and virtue, I opened an inquiry into the ultimate grounds and reasons of a virtuous life, and it was not difficult to show him, that having given up the existence of a Law-giver, he had no other law remaining upon which to act, but the one of animal appetite and brute force, just like any other beast of the field. He held up the doctrine of eternal perfectibility, of which the human race is said to be capable, and, like the St. Simonians, pretended that the reformation of Luther was an advance upon the doctrines of the New Testament. I contented myself with denying the assertion downright, as utterly opposed to history, and he gave it up at last. I lent him a Turkish book, and we parted in a friendly manner.

16. After my Arabic lecture, I called upon a Jew, Mr. Halkan, who has been for about twenty years the president of a society for the relief of the poor among the Jews of Paris. The society consists of Jews exclusively. I introduced myself as a friend of his nation, and was well received. He soon began to talk freely, and I had quite a pleasant and interesting conversation with him. He complained bitterly of the worldly-mindedness of the Jews at Paris. Still I could discover nothing like self-complacency or unkindness in his remarks. The number of Jews here he stated to be five or six thousand, most of whom never attend public services. Mr. H. says that Baron Rothschild, whose house he frequents, visits the synagogue two or three times a year. The Scriptures of the Old Testament are never read in his family. The only "temple" which the Jews have here is forsaken; several hundred pews are vacant in it, and the house itself is in debt. The congregation was indeed miserably thin when I visited it. Without knowing what my religious views

were, Mr. H. remarked, that the Protestants were the most religious people in Paris. "The Roman Catholics and Jews are alike thoughtless and wicked," he observed, "but in the Protestant places of worship there is seriousness and devotion. When a few more old Jews here shall be dead and gone, our worship will probably be wholly suspended." The Hebrew language is not cultivated at all by the Jews at this place, nor did Mr. H. himself know much about it.

Last week I had heard of a new French translation of the Old Testament, which was to appear here in pamphlets, and of which Genesis was already printed. The translator is Mr. Cahen, a Jew. Mr. H. shewed me a copy of the first number of this translation, containing the book of Genesis. It is neatly printed, the Hebrew text on the right, the French on the left page of the open book, and with notes explanatory, and short extracts from the Rabbies at the bottom of the pages, occupying about one-fourth or one-fifth of the book. I just glanced at Gen. xlix, 10. It was rendered; "The sceptre shall not be taken away from Judah, nor the legislator from between his feet (his posterity,) until he arrive at Shiloh, and the nations assemble themselves unto him." Mr. Cahen ascribes the honor of this misconception which he makes his own, to R. Meimonides, though I believe Aben Ezra has first, though tremblingly, broached it. For, after mentioning several opinions, and etymologies upon the word Shiloh, he adds, "There is also one who explains it of the city of Shiloh." Moses Mendelssohn and some others followed him. I remarked that this explanation was both against the Hebrew text and the majority of the Rabbies, to which Mr. H. had nothing to reply.

17. Called on Rev. Mr. B., one of the ministers of the Lutheran church here. Last Sabbath I heard him preach in French. Although I was obliged to introduce myself, I was received with politeness and affection. I found the good man quite opposed to the operations of the English and Scotch Christians, and the cheap sale of the Scriptures in this place; for they are sold here in all parts of the town for the price of the binding, and even for less. This appears to him like degrading the word of God. I endeavored to convince him to the contrary, but in vain. The Lutheran church has existed here for twenty-two years. Its ecclesiastical functions are performed by three pastors, Rev. Messrs. Boissard, Cuvier, and Goepf. Usually a French

and a German sermon are preached on the Sabbath. A bible-class is held at eleven o'clock on the same day. The instruction of those children who are to be confirmed about Whit-Sunday or Easter, begins on the third of January, from which time to their admission into the church, or confirmation, they receive nine hours of religious instruction every week. Other children may also attend. To the bible-class, children may begin to attend when eight years of age. I call it a bible-class, because it is conducted very much like our bible-classes in America, though properly it is a kind of Sabbath-school exercise, attended by the minister alone without any lay teachers. Seven common schools are connected with this church, in which the children receive daily religious instruction again, besides the common branches taught in schools. But forms will never do any good, where the spirit and savor of godliness is absent; and I fear this is too much the case here. Out of 15,000 Lutherans who live here, hardly 2,300 attend occasionally the French services, and no more than fifty or sixty attend German preaching. I was pleased with the simplicity and economy which the household furniture of Mr. B. exhibited. His lady is a lively, eloquent woman. I offered my services to Mr. B. in reference to the German part of divine worship in the Lutheran church.

20. Was invited to come to the house of Mr. Wilks at seven o'clock in the evening, to make the acquaintance of Rev. Mr. O., a Scotch missionary who is just passing through Paris. He is a German by birth, speaks the French sufficiently to express himself with ease and propriety, and is engaged in travelling about for the purpose of laboring among the Jews. He usually stays but a few weeks in one place, before he removes to another, thus keeping continually in motion. By the Christian friends here, this method is considered equally expensive and injudicious. Mr. O.'s own conviction respecting the Jews in France is, that the time to labor among them has not yet come. They feel no interest at all in the subject of religion, and are in reality as little *Jews* as the nominal Christians hereabout are *Christians*. Like them they will probably not turn from infidelity, until they have experienced its effects fully; and that time, indeed, is not far distant with regard to poor France.

22. In the afternoon I accompanied Mrs. B. and some of her children to Mr. Grandpierre, the principal of the Protestant missionary institution here. I had a

letter of introduction for him from Prof. R. I was received with Christian kindness, and a portion of the afternoon passed very pleasantly. In the course of our conversation I asked how the Roman Catholic missionary institution under Mr. Langlois prospered. Mr. G. remarked, that he called upon Mr. L. once to make friendly inquiries into the operations of their missionaries, etc., and offering to Mr. L. the last number of his own missionary publications in return. Mr. L. received the call with disdain, and declined all kind of intercourse with the Protestant missionary establishment.

24. For some days past I have filled out my odd moments with the perusal of Mr. Cahen's translation of the Bible, of which Exodus has also made its appearance. The whole is a Jewish production, got up for the purpose of attracting notice, and, like the late efforts of Dutch criticism, a dying echo of German neology. In the preface Mr. Cahen deals "en gros" in the various methods of interpreting the Scriptures, of which use has been made heretofore. It would not be uninteresting to our theologians to hear, that they are as follows, viz. The "methode dogmatique-religieuse," "dogmatique philosophique," "dogmatique politique," and finally, the "methode critique ou rationelle," to which of course Mr. Cahen professes his adherence, and by which he understands as near as can be German rationalism. The notes are enriched with some extracts from the Talmud and the Rabbies. After the publication of Genesis, Mr. C. was severely reviewed both by Protestant and Catholic writers, and blamed and condemned by the Jews. Exodus is no more sober than Genesis. The book is dedicated "to the king," whose name is on the title-page! The Hebrew text is the most incorrect I ever saw in any edition of the Bible either Jewish or Christian.

25. Mr. Mackenzie, a Scotch gentleman who resides here for the purpose of making a French Concordance of the Bible, (there being no such work extant as yet in French,) came to me to introduce to me Mr. P. Mr. P. is a good Hebrew scholar, and has been consulted by Mr. Cahen in reference to his translation of the Bible. He is a licensed preacher, and appears like a truly pious man, but since a late visit to Geneva he has been much troubled with Socinian and other notions, and feels very much harassed and distracted. He asked me with much anxiety whether I could firmly believe in the divinity of Christ. Surprised at the question, I rather burst forth

with an affirmation, at which he seemed to be mightily pleased. He wished it to be true, he remarked, for if it should prove false it would make him wretched, but he could not hold it fast. We talked much on various subjects of practical piety, and there his Christian character appears to very good advantage.

While we were conversing, my young atheist came in to make me acquainted with one of his friends, Mr. B., a burning hot St. Simonian. The brother of this Mr. B. is quite distinguished among the new sect. The young man appeared exceedingly interesting, and, of course, a warm discussion on the new doctrine ensued. Mr. B. was quite a green St. Simonian, and not used to severe reasoning, and therefore necessarily soon at the end of his chain. He acknowledged his inexperience, and begged me to follow him to another gentleman, who would be pleased to solve all my doubts, and answer all my questions. After one o'clock, I accompanied him and the young atheist to the gentleman in question. He is a distinguished apostle of the sect, and set apart for the particular purpose of propagating their doctrines by *conversation and discussion*. For this purpose he has a set of rooms in the most frequented part of the city where he receives calls day by day, of such as may be desirous to converse on the subject of the new doctrines. Indeed the whole house is a kind of a "Propaganda St. Simoniana." I omit our discussions. It was hard to bind this French Prometheus, not because his reasoning was powerful, but because he would never give me a chance to talk, and shifted his ground with the rapidity of lightning. In one instance, however, when he denied that the reformers had returned to the original meaning of the Scriptures, throwing off traditions and human authorities, and when he maintained that they had given us merely their *individual impressions* of the meaning of the Bible, which, though more perfect indeed than those of men in former ages, were still to be improved by others to come; I asked him whether human language had any objective meaning; i. e. any inherent and proper meaning aside from men's individual notions and impressions of it. He very much disliked to let his conviction out, for he felt himself in a dilemma. But at last he acknowledged that human language had no inherent meaning; and then he threw himself open to the charge of scepticism, and acknowledged the impropriety of their own efforts. For when language ceases to have a meaning, then

indeed I shall sit down like a stock; and a fool is that man in my eyes who means to communicate so much as one idea to his fellow.

They invited me to call again, and gave me some of their books. Satisfied with my old conviction and grateful for the "sure word of prophecy" and the "lively oracles of God" which I possessed, I went home.

26. Preached for Mr. Wilks, he being sick. I had myself a sore throat but could make out to speak. I experienced a more than common degree of assistance from above. My sermon was directed to the impenitent, and a number of them seemed to be affected. May the blessing from on high not be wanting, and may these poor perishing souls live forever.

29. After the lectures I read a piece written in defence of Mr. Cahen's translation of the Bible, by a young Jew by the name of Munk. Again nothing but display, boastful quotations from the Talmud, the Rabbies, and the church fathers, gross misrepresentations of the orthodox principles of interpreting the Bible, and slander and vulgarities against all Jewish missionaries, whom he treats without distinction as ignorant and deceitful men. These are indeed carnal weapons, and blessed be God that the world can use no better ones against us.

March 4. In the evening I accompanied Dr. B., one of our Christian American friends, to the "Fauxbourg du Temple," about three miles distance on the other side of the city, where the good people of England and Scotland have opened a place of worship. Mr. A. was there preaching the gospel to the poor. It is now carnival, and every possible temptation exists which can draw away men from places of worship, particularly in the evening. But the spacious house was quite filled. The hearers were almost exclusively Roman Catholics, and more particularly Jansenists. The audience was still and solemn, although many young people of either sex, and many little boys and girls, were present. Many of them had their Bibles and New Testaments before them, and when a passage was quoted they turned to it with the most perfect ease. These people are in the habit of reading their Bibles, I thought; and may they be blest to them for their eternal good.

[To be continued.]

Constantinople.

EXTRACTS OF LETTERS FROM MR. GOOD-
ELL, DATED OCT. 1833.

Lancasterian Schools established by the Turks.

ALTHOUGH Turkish effendies, bin-bashies, and other distinguished Mussulmans had repeatedly visited some of the Greek schools, and expressed themselves delighted with the system, and desirous for its introduction among themselves, yet I saw nothing to encourage the hope that this would soon be the case, till the latter part of July. At the examination of the Greek school for mutual instruction at Arnoot Koy,* which took place about this time, several Turks of distinction were present, among whom was the bin-bashy, or colonel of the division of the 2d brigade in the barracks of Dolma Baktche, together with an officer of still higher rank. These two individuals seemed wide awake on the subject, and had a long and interesting conversation with our agent. They told him, that Ahmed Pasha, the sultan's military counsellor, and always about his person, (who, as you will recollect, visited this same Greek school, and left a donation for it, several months ago,) had encouraged them to make trial of the system among the young soldiers in the barracks of Dolma Baktche; and that, under the direction of the Greek teacher at Arnoot Koy, they had already fitted up a room for such a school. What they wanted now was cards, lessons, books, etc., in the preparation of which they begged assistance. We gave both to our agent and to Paniyotes a charge to aid them, so far as their services should be required; and the next day we left the capital, according to previous arrangements, in order to make the tour of the Sea of Marmora. On our return, after a fortnight's absence, we found, that the school at Dolma Baktche had gone into operation, and that the bin-bashy, Azim Bey, had been promoted to the rank of commissary of the brigade in the fine large barracks of Scutary, where he had already commenced preparations for another school.

Azim Bey is the son of a former Turkish ambassador to England; and, in addition to his own language, he speaks both Russian and French. He is just in

* For some account of this school, I refer you to previous communications.

the prime of life, a gentleman in his appearance, sensible and affable in conversation, much beloved by his sovereign, and full of zeal in regard to schools. He came over to request the loan of one of our small orreries in order to get one made exactly like it; and afterwards came over for a much larger one, made at Malta. This we presented to him, together with a quantity of slates and pencils, geometrical blocks, and other apparatus, which he selected as greatly needed for the school. He also entreated, that Paniyotes might be with him a few days to assist in preparing suitable lessons. P. is a good Turkish as well as Greek scholar, and he prepared himself alone all the first lessons for the school, consisting principally of proverbs and short remarks on wisdom, knowledge, the love and fear of God, duty to our fellow-men, etc., which he translated from the Greek cards and from other books we put into his hands for the purpose.

In the mean time, one of their learned men translated into Turkish the Arabic books from the Church Missionary Society's press at Malta, which we had given them, and of which I have already made mention in former communications. The little geography, thus translated, proved to be very full on Egypt, while it was exceedingly deficient in a description of the rest of Turkey, and particularly of Constantinople. Azim Bey, therefore, searched our libraries to see if we had any thing in English on the subject. We produced Malte Brun, and showed him how many pages related to Turkey; and told him, moreover, that Mr. Dwight was then making a geography for the Armenians, compiled from Malte Brun and other authors, and that, when he should finish it, we would translate it into Turkish as well as Armenian. He besought that the part, which should relate to Turkey, might be prepared first and without delay, as he wished the sultan to see it, when he should come to visit the schools. Mr. Dwight, therefore, passed immediately over to the Turkish empire; and from Malte Brun, from the Modern Traveller, from missionary journals and travels, and from all the other works which we can command, he is preparing a very full account of this part of the globe. As fast as he writes it in English, Mr. Hoskins translates it into Armenian for the Armenians, and Mr. Paspatis into Greek for the Greeks, while from the Greek Paniyotes translates it into Turkish for the Turks. And thus Mr. Dwight is enabled to do even better

than the proverb, for he 'kills at least three birds with one stone.'

When the school at Scutary was opened, Azim Bey went in, and addressed the scholars to the following effect:—

"His most sublime majesty, Sultan Mahmood, desires your good. These schools are no benefit to him; but he designs them for your benefit. You have come from different parts of the empire; you are in the morning of life; and it is now in your power to become learned and wise. In the old Mussulman schools, nothing of any value was learned; men were asses; but here asses may become men. This badge of rank, which you see on my breast, was given me by my sovereign, as a token of his regard. To-morrow he can take it away, and then shall I be as undistinguished as any other man. But what *knowledge* I acquire he cannot take away from me; the terrible conflagrations which you see consume almost every thing else here, cannot burn it; nor can the floods overwhelm it, or tempests sweep it away. *Knowledge*, therefore, young men, *knowledge* is the best property you can possess."

Such, according to the account of Paniyotes, was in substance the speech of Azim Bey—a speech worthy of himself, and worthy of the occasion.

Ahmed Pasha has been several times to see how the schools come on; and has expressed much satisfaction with the globes, orreries, and other helps, with which we have furnished them.

The school at Dolma Baktche is now divided into two, another large apartment having been appropriated for the purpose; and connected with these, as well as with that at Scutary, is a separate chamber, where drawing is practised; and I have been much astonished to witness the progress, which some of the young Turks have made in this branch in so short a time. In these two barracks are about seven hundred youth between the ages of twelve and twenty, though they do not all attend school at the same time. They in general seem much pleased with this novel way of employing their time, and they show a capacity for learning. It is amusing to see even those on duty, still pursuing their studies (not very *soldier-like* to be sure) by chalking letters and figures on the gates and walls, which they are set to guard.

How fervently should we pray, and how perseveringly should we labor, that the blessings, civil, literary, and religious, which are so richly enjoyed in our beloved country, may be speedily enjoyed in

this; and especially that all the people, high and low, may be enlightened and sanctified by the truth and Spirit of God!

Ordination of Armenian Priests.

A few weeks since, we had an invitation from some of our Armenian friends to witness the ceremony of the ordination of fifteen priests at the patriarchal church in Constantinople. No priest, they said, had been ordained before for several years, and the number had become so diminished, that it was deemed necessary to confer the rite on fifteen at once; and there would of course be much ceremony and splendor on the occasion. I inquired, why the church did not ordain priests from time to time, as she wanted them. They said, that the Synod several years ago determined to have better educated men for priests, or none at all; and, instead of making them "of the lowest of the people," as they had frequently done in former times, they would, on the contrary, require, that the candidates for the office should have the best education the country afforded, and especially that they should finish a course of study with Pesh-timaljan, who is at the head of the Armenian academy in Constantinople. "And pray tell me, *when* was all this?" said I, beginning to feel much interest in the subject; "and on *what occasion* did the Synod decide thus?" They informed me of the time and circumstances, and I was gratified to find, that it took place at the very time, when we at Beyroot were hearing such strange accounts, and that it was a corroboration of at least a part of what I then wrote you respecting the doings of the said Synod.* From what I have heard incidentally from time to time, since I have been here, I doubt not there was *some* foundation for *all* the reports, which then reached us; though it is undoubtedly true, that we attached an undue importance to them. The Synod, consisting of some of the prelates and some of the sarraffs, or bankers, meet occasionally, or it may be statedly, to transact ecclesiastical business; nor are their doings made public any farther than they, or their attendants, may disclose them.

Those, who have now received ordination, are comparatively well educated. One of them is said to be *learned* for this country, and all except one were previously varjabeds, or teachers. The one excepted is the father of Hohannes, the very interesting varjabed now in our em-

ployment. He indeed falls below the standard set up by the Synod, but he is an intelligent man, able to read and write, and of sober habits; and this son of his will give him farther instruction. All the others are young married men, and one is a brother-in-law of Hohannes.

Cherokees.

OBITUARY NOTICES.

In the last number of this work, a brief account was given of the sickness and death of two girls in the school at Creek Path. The following notices of the character and decease of members of the church at that station have been communicated by Mrs. Potter. They serve to show the effects of the gospel on an untutored people, and what the Indians become under its influences.

John Brown.

John Brown was a brother of Catharine and David Brown. He was among the first converts to Christianity in this place. Soon after his connection he applied himself to study, in order to become acquainted with the contents of the Bible, and though his knowledge of the English language was limited, he was able in a few months to read and write. He seemed greatly delighted with this acquisition. The Bible was his daily companion, and he was often seeking explanations from others of those passages which appeared to him difficult. He lived upon a public road, and his house was an asylum for travellers. Before his conversion, he had been in the habit of entertaining them on the Sabbath; for few who passed him were so conscientious as to rest on this day. But now, from studying the fourth commandment, he began to doubt the propriety of his course. Anxious to settle the question, he rode three miles to seek an interview with Mr. Potter. As soon as he came in, he requested Mr. P. to get a Bible and read the commandments till he should request him to stop. When he came to the word *stranger* in the fourth commandment, he said "That's the place—*stranger*, what that mean?" Mr. P. explained. He then stated in his broken English, that he had been in the habit of entertaining travellers, but on reading that, he thought perhaps it was wrong to entertain them on the Sabbath, unless they would rest till Monday. If they were doing wrong, it was wrong for

*See Miss. Her. vol. xxiii, p. 112.

him to help them. Mr. P., without expressing any opinion, left him to act according to the dictates of his own conscience. He soon settled the question and took his stand resolutely, refusing to be a partaker of other men's sins in this matter. This frequently brought on him severe censure; but he was not to be shaken. Sometimes, when travellers represented themselves as suffering, he gave them something to supply their wants, but refused to take pay, because he would not trade on the Sabbath. His zeal for the proper observance of this holy day was remarkable.

But while we were leaning on him as a strong pillar in our infant church, he was attacked with a consumption which in about six months laid him low in the grave. During his illness there was no repining, but a calm and steady submission to the will of God. He seemed anxious to do all in his power for the spiritual benefit of his people—often holding long conversations with them on religious subjects himself, and interpreting for others, as long as his strength would permit. About a week before his death, he called his family around him and earnestly exhorted them to live near to God, and remember the Sabbath-day to keep it holy, stating various particulars which should be attended to before the day of rest began. He died February 2d, 1822, greatly lamented by all who knew him.

Dempsey Fields.

Dempsey Fields was one of the first pupils of the school at Creek Path. After we came here, he attended a few weeks, during which time he made rapid progress in learning. He was then sent to Huntsville, Alabama, to learn the carpenter's trade. A few weeks before he left home, his attention was called to the subject of religion by a sermon on future punishment. He left home without obtaining peace, and for a time seemed to lose his seriousness. But soon his attention was again arrested. He became hopefully converted and united with the church at Huntsville. He resided in a pious family where he had many religious privileges. Here he obtained very clear and correct views of the doctrines of the gospel. Though but a youth, he was accustomed to take an active part in prayer-meetings, where his services were very acceptable. Soon after his conversion he became very anxious to leave his trade and prepare for the ministry; but for reasons which need not be mentioned

here, he was dissuaded from it. He gave it up with great reluctance and ever after regretted it. After he returned to this place, he was chosen an elder of the church, an office for which he was well qualified. He was remarkably fond of reading, and though his school advantages had been limited, his mind was well stored with useful knowledge. He was an acute reasoner on the doctrines of revelation. I recollect once to have heard him argue a point in theology with a minister of the gospel. When he retired, the latter was asked if he had supposed that the man with whom he had been conversing, was a Cherokee? He replied, "I thought he was when I first saw him, but from his conversation, I should judge he was not."

Owing to some temporal embarrassments, the piety of Mr. Fields was for a season somewhat eclipsed, but in the last year of his life it shone with peculiar brilliancy. He felt a deep interest in the school, and his prayers and exertions were directed to the salvation of the pupils. He exhorted them with tears to become reconciled to God, and great was his joy when he saw some of them come out and separate themselves from the world.

To the mission family he was a brother indeed, entering into all our trials and difficulties with the most tender sympathy, weeping when we wept, and rejoicing when we rejoiced. Though he was young, we highly prized his advice on trying occasions.

But suddenly the Master came and called for him, and we were left to mourn and weep. He was performing a piece of work for the mission when disease laid its iron grasp upon him. He proposed leaving, thinking he should be too much trouble, but to this we objected. He thought from the first he should not recover, and said there was but one thing for which he wished to live—that he was somewhat involved in debt, and should dislike to leave his creditors unpaid. His feelings were peculiarly tender, and whenever he attempted to speak of them, his eyes filled with tears, and his utterance was choked. He spoke feelingly of the wickedness of his heart, and observed, "It is strange the Holy Ghost can dwell in such a place." Several of the family had satisfactory conversations with him on religious subjects; but as we did not consider him dangerous, no special pains were taken to remember his remarks. On the morning of the day on which he died we thought him better; but suddenly he became very

ill. Mr. Potter said, Do you feel alarmed, Mr. Fields? He answered, "Yes, I do." Do you not know in whom you have believed? "Yes." Cannot you trust him now? "Yes." He looked round upon us all, and with the most affecting solemnity exclaimed, "How solemn I feel! O you don't know;" and extending his hand to his mother said, "Mother you have often felt just as I do now." He seemed to want to say more, but his tongue refused to perform its office. In a few moments he sunk into a state of insensibility, and on the same day expired. It was the 13th of May 1830. His pious mother had sat by his bed-side during the whole melancholy scene with the utmost composure; but when she saw that her much loved son was gone, she gave one shriek of distress which reached every heart. Rising from her seat she immediately became composed, and said, "I hope the Savior will forgive me for mourning for my son. It is all right. Dempsey is happy now." And much more to the same effect which is not now remembered. The next day we laid him in the grave close by the side of David Brown. They were lovely and pleasant in their lives, and in death they were not divided.

Lydia Fields.

Lydia Fields, wife of Richard Fields, made a profession of religion about two years ago. Before her conversion she suffered much through fear of death. Whenever she was slightly ill her mind was in great agitation. She possessed naturally an amiable disposition and a good mind, though she had not had the advantage of an education. She was rather above Cherokee females in general, in the care and management of her children, of whom she was very fond. But when she was brought to Jesus Christ, she saw that she had higher duties to perform for them, than merely attending to their external appearance. She was anxious to lead them to the Savior, and to discharge her duty as a Christian mother. After a tract on Christian education had been given her, which was read to her by her little daughter, she said, "I do feel thankful for that tract. I am glad to know how other mothers have done. I do want to do my duty to my children." She would often collect her little group around her, and with all a mother's tenderness, point out to them the path of virtue, and urge them to walk in it. She also led them to her place of secret prayer, where she prayed

with and for them. One of her daughters was asked, since her death, how many times her mother had prayed with her alone. She replied, "A great many times: I can't remember how many."

Though her children boarded at home, they were always found in their places in the Sabbath-school, unless sickness or bad weather prevented. The latter seldom detained them. They sometimes entered the school-house completely drenched with rain. The eldest daughter, ten years old, nearly every week drew a book from the library, which she read aloud to her mother, and thus both parent and child were benefitted.

Early in the spring of 1833, Mrs. Fields was attacked with a disease of the liver, which in eleven weeks terminated her useful life. She had none of those fears of death which used to agitate her mind. She was perfectly tranquil. "I have no fears of death," she often said: "I can trust the Savior. If it was his will I should like to live and raise my children; but if it is not his will, I am ready to go: I can trust them with him." She often requested her friends around her to sing, and would sometimes sing with them in a very animated manner. The hymn beginning, "Jesus, my all, to heaven is gone," was one of her favorites. Once when I called on her, she said with an animated countenance, "How good the Lord is to me. I can't be thankful enough for his goodness." She then spoke in warm terms of gratitude of the kindness of her neighbors, but her language is not distinctly remembered.

She gave very particular directions respecting her children; wished the two eldest to be placed in this mission school. While speaking on this subject she observed her sister to weep, and said, "Do not grieve for me; it will be but a little time that we shall be separated. Now remember what I say, and do not grieve for me after I am gone." At her request a female prayer-meeting was twice held in her room. After the appointment was made, she often spoke of it with great delight; and when the sisters of the church assembled around her bed, her countenance beamed with joy. I am glad to see you she said. I want to hear you sing and pray. Her countenance was expressive of the most tender emotions during the exercise.

Three days before her death I called to see her. She looked up with a smile, and said, "I hope to see Mrs. P." (a near relative who had been sent for.) I replied, Perhaps you may; but if it should

be the will of God to call you away before she comes, are you willing to go. She answered, "Yes, just as the Lord pleases. I should like to see her if it is his will; but if it is not, I am willing to go." The day she died, one of the members of the church called to see her. She had scarcely noticed any thing around her on that day, and was thought to be almost in a state of insensibility. She took the hand of this sister, and said with emphasis, "My Savior comforts me. Can't you trust him?" Soon after this she gently fell asleep.

We felt that our little church, and our neighborhood, as well as her own family, had sustained a great loss, and we wept as we had often done before when our props were taken away. May it be good for us to have been afflicted.

Arkansas Cherokees.

EXTRACTS FROM A LETTER OF MR. WILSON.

Mr. Wilson, writing from Dwight, under date of August 9th, 1833, gives the following account of an

Interesting Religious Meeting.

We have just returned from our annual camp-meeting. It was held in the woods, about six miles from this place. The principal objects in having this meeting, are, to get as many of the church-members as possible together, and also to get under the sound of the gospel multitudes who will not attend the ordinary preaching of the word. I was much pleased with the meeting. There was no disorderly conduct; but generally good and serious attention was given to the preaching of the word, and to some souls, we have reason to hope, it will prove the savor of life unto life. For several successive days I had labored in assisting to erect the rude shed under which we met, and the seats which we occupied. Sickness at home, and the fear of taking the cholera by going abroad, prevented many from attending; yet our congregation was large. The exercises were conducted by Mr. Vaill, who came down from Union to visit us on this occasion, Doct. Palmer, Mr. Washburn, and myself. On the Sabbath the sacrament of the Lord's supper was administered to about fifty persons. It was a solemn season, and a refreshing one to God's people. Though I had been called away

on Saturday night, I returned in time to join with the missionary brethren and sisters, and the dear people of God among the Indians, in renewing the consecration of ourselves to Jesus. It was sweet; oh it was precious to see a table spread here in the wilderness, and to be permitted to sit down and sup with Christ and He with us. On Sabbath night, after preaching, instead of inviting them forward to seats prepared for them, as had been done before, we requested any who were truly serious and felt disposed to ask what they should do to be saved, to remain after the congregation was dismissed, and we would have personal conversation with them. Accordingly we found twelve or thirteen persons anxious to embrace this opportunity of obtaining instruction; some of whom seemed truly awakened by the Spirit of God, and weighed down under a sense of their sin. One person was received to church-membership. He had been examined some weeks before; and for several months has given us delightful evidence of a new heart and of deep piety. He was formerly a very wicked man, and a man of much influence in the nation; all of which I trust will now be employed in the service of Christ. On Monday morning, before our meeting broke up, we held a meeting of the Cherokee Bible Society, which was organized some months ago, and which has since been acknowledged an auxiliary to the American Bible Society. It was pleasing to see with what cheerfulness they engaged in this good work, and how willingly they contributed for its support; some poor women giving the last piece of money they had in the world.

Offshoots.

EXTRACTS FROM VARIOUS COMMUNICATIONS.

Station at Yellow Lake.

THIS station is on the travelled route between the southwestern part of Lake Superior, and St. Peters on the Mississippi, and about 150 or 200 miles distant from each. Mr. Ayer, who, with his wife and an assistant from the Mackinaw school, and who arrived at this station and commenced his labors there on the 16th of September last, writes under date of October 4th.

In descending the St. Croix river, [on his way to his station] a very considera-

ble stream, emptying into the Mississippi about fifty miles below the falls of St. Anthony, we passed three small villages of Indians who are connected with Yellow-lake trading-post. We called a little time at each, and were treated very kindly by the Indians, several of whom presented us with a little rice and dried berries. The chief of one of the bands was absent. The others appeared very friendly to us and our object. Mrs. A. was an object of much curiosity to many, they having never before seen an American woman. At one of the villages, as we were about departing, several women and girls gathered on the beach, when, taking her knitting, she called one of the larger girls, and soon taught her to knit, much to the surprise and gratification of the natives, who gathered about her in a thick throng.

We arrived at Yellow Lake in improved health. There was then but one Indian at the place; but a few days after thirty-five or forty, some of them with their wives and children, arrived in a body, continuing two days only, when they left and scattered over the country at some distance to hunt. I spent a good portion of each day in conversing with them, reading to them, and singing in their language. They had come to procure supplies of ammunition and clothing, the purchase of which occupied considerable time, in addition to which, on the second day, they spent some time in a war-dance. Notwithstanding the bustle and confusion attendant on such an occasion, I had frequent opportunities during each day of conversing with four or five to ten or twelve. By the aid of infant school cards to illustrate interesting subjects, I was enabled to secure their attention, sometimes for more than an hour at a time. Most of them had never before heard a word on the subject of our Christianity, and listened with apparent surprise to many things that were told them. On the first day of their arrival, they met in a body to transact some business; after which I made known to them the object of our coming to Yellow Lake, and the design of the Board relative to the Ojibwas generally. I told them that such Indians as would cultivate the ground, attend to religious instruction, and send their children to school, would receive some aid in their labors. As the principal chief and many other Indians were not present, they made no definite answer to my remarks, and will not, probably, till winter or spring. All of them appeared very friendly and no

objection was made by any one to our settling among them.

In the evening of the first day, a large number assembled to hear us sing. On the evening of the second day, they assembled, a house full, and requested me, through their chief speaker, to relate to them similar accounts to what they had heard during the day. I most gladly complied with their request. We commenced with singing. After singing till we were tired, I read to them some time from our Ojibwa spelling-book some select portions of Scripture and the account of Christ's crucifixion, accompanied by remarks; after which we sung till bedtime, when, being considerably fatigued, and thinking it better to dismiss them with an appetite, we closed. During the whole time, the people were silent, and appeared to listen with interest.

I have never seen so many Indians together, who remained silent so long as these. Could I have communicated with them with perfect freedom, I should have rejoiced much. But my knowledge of their language is yet quite too imperfect to convey much religious instruction at a time, or in such language as they will comprehend. They were all much gratified with our singing in their own language. On the second evening after our meeting broke up, I was met at the door by one who said to me, "Friend, you might sing all day;" intimating that I had supposed them fatigued. Another, who did not hear this remark, said, "Sing, sing—you go to bed early." Since this I have seen but very few Indians, as there are none now residing at Yellow Lake, and all in the vicinity have left on their hunting excursion.

On the 24th we opened our school with eight scholars, all except two half-breeds. We shall probably have but one or two Indian children that will attend regularly until January, when we hope to get several into school. The Ojibwa spelling-book promises to succeed well, and the infant school system most admirably. On the Sabbath we assemble the children morning and afternoon to attend Sabbath-school, and likewise to attend morning and evening worship daily in the family.

Mr. Ely, teacher at Sandy Lake, near the Mississippi river, and about 400 miles above the Falls of St. Anthony, under date of September 25th, 1833, writes—

I arrived at this place, September 19th, and am happily disappointed in the ap.

pearance of the place. I occupy a large chamber in Mr. A.'s house, which is both a school-room and a lodging-room, commanding an eastern view of Mr. A.'s fields and meadows, and of the lake and hills covered with pines, together with the outlet of the lake, running within eighty feet of the house; the Mississippi is about the same distance on the west; and their confluence is about ten rods below. On the 23d Mr. Boutwell left us for Leech Lake. My school was commenced on the same day, with six or eight scholars. To-day I have had fifteen.

On the 19th of September Mr. Boutwell wrote to Mr. Ayer, from the same station—

We have been reading, singing, and talking all day with Indians and children who have come to see us, and so monopolized our time that we have hardly been able to attend to any thing else. There is truly a hearing ear among this people. From thirty-five to forty assembled this evening.

Proceedings of other Societies.

FOREIGN.

NETHERLANDS MISSIONARY SOCIETY.

Third Voyage of the Rev. Charles Gutzlaff along the coast of China.

THE readers of the Herald are already informed that this indefatigable missionary has made three voyages along the coast of China. The Journal of the first was republished in the Missionary Herald for the last year, commencing at p. 140. The Journal of the second was sent in manuscript to some gentlemen in the city of New York specially interested in China, and published in that city, with the former journal, in a 12mo. volume, of 332 pages, entitled "The Journal of two Voyages along the coast of China, in 1831 and 1832; the first in a Chinese junk, the second in the British ship Lord Amherst; with notices of Siam, Corea, and the Loo-choo Islands; and remarks on the policy, religion, &c., of China. By Charles Gutzlaff." Another account of this voyage has been published in England, under the title of a "Report of Proceedings on a Voyage to the northern parts of China in the ship Lord Amherst, extracted from papers printed by order of the House of Commons." On his third voyage Mr. Gutzlaff embarked on the 20th of October, 1832, and returned on the 29th of April, 1833. His journal of this voyage was published in the Chinese Repository for May and June, 1833, with the following title, "Journal of a voyage along the coast of China, from the province of Canton to Leaou-tung in Mantchou Tartary, 1832—33: by the Rev. Charles Gutzlaff." In introducing this journal to their readers the editors of the Repository remark, "This last voyage, in regard to direct

intercourse with the people and opportunity for observation, far exceeded either of the preceding; and the journal, though brief, affords abundant evidence that to the people of China the "foreign barbarians" are no "unwelcome visitors." The readers of the Herald will be even more interested in its perusal than they were in that of the journal of the first voyage.

Journal, &c.

After much consultation with others, and a conflict in my own mind, I embarked in the Sylph, captain W. commander, and A. R. Esq. supercargo, October 20, 1832. The Sylph was a fast sailing vessel, well manned and armed. She had to beat up against a strong northeast monsoon, and to encounter very boisterous weather before reaching her destination, Teentsin and Mantchou Tartary. From the moment we left Macao roads, we had to contest our whole course against wind and current. Furious gales, accompanied with rain and a tremendous sea, drove us several days along the coast, threatening destruction to our barque. But God who dwelleth on high did not forsake us; and, though often engulfed in the deep, his almighty hand upheld our sinking vessel. Only one Lascar was swept away; we heard his dying groan, but could lend no assistance. It was a dark, dismal night; we were thoroughly drenched with water; horror hovered around us. Many a wave swept over our deck, but those which dashed against our poop were really terrible; three of them might have sunk us.

Ke-seak Bay.

October 26th, we lay to under a double reefed sail, and then ran into Ke-seak (Keshih) bay, on the east coast of Canton province. The harbor is lined with rocks. The coast is bleak and studded with granite; the interior is very fertile. Many villages and cities are visible from this place. We were soon visited by the fishermen, a boisterous and rough sort of people. In exchange for their

fish, we gave them rice, but they were never satisfied with the quantity. Perceiving, however, that the barter yielded them a great profit, they brought vegetables, and offered themselves as brokers. Although this was an imperial naval station, they were by no means frightened by the presence of his majesty's officers. They received my books gladly, frequently repeating their thanks, and promising to circulate them far and wide amongst their friends. In this voyage I was provided with a choice stock of books, three times the number which I had in the preceding voyages.

During the night the wind subsided, and for the first time we enjoyed repose. The next evening we visited Kap-che (Ka-tsze), a little to the east of Ke-seak. Here I was hailed by my friends, who called me their townsman, and expressed their delight in seeing me come back again. Books were in great demand, and the genuine joy in receiving them was visible in every countenance. I had been here a few months before, and travelled through many a village with the word of God in my hand. It had drawn the attention of many, and the interest now manifested, was truly encouraging.

Books distributed from the vessel.

The weather becoming gradually fair, though the wind was contrary, we were able by tacking to advance slowly. When we passed Nanao (Nanaou) in Fuhkeen, we saw occasionally large villages and cities along the coast, at which we could only gaze, and were obliged to put into Lae-ao (Nae-aou) bay. This is in the northern part of Fuhkeen, lat. 26 degrees N.; and long. 120 degrees E.; a very excellent harbor, and almost land-locked. Anxious to proceed on our voyage, we weighed anchor early next morning. The inhabitants in the neighborhood who had never seen a ship, came off in boats, but being rather distrustful they kept aloof. When I hailed them they approached nearer and nearer, but by the time they came along side, we had already got under way. Tendering a book to an intelligent looking man, he was at first surprised at the strange gift, but then turning to his countrymen he read it aloud. Their attention was instantly drawn towards him; other requests were made, and within a few minutes, the ship was surrounded by clamorous applicants. The captain was beckoning them away, and loosened the painters, but they clung to our tackle and declared "we must have these good books and will not move without them." Such determination had the desired effect; I gave them freely what they so earnestly craved, and they went away exulting.

Junks visited—Chinese fishermen.

November 8th, we put into Pih-kwan, on the frontiers of Chekeang, in lat. 27 degrees 11 minutes N.; long. 120 degrees 22 minutes E. This harbor is spacious, and by changing the

berth, affords shelter against all winds. Here we visited several junks which were on their way to Shang-hae. When books were offered to the crews, they refused to accept them, upon the plea of having nothing to give us as an equivalent; and upon hearing that they might receive them as a present, they made many bows and said that they took them upon credit.

Innumerable native craft are always seen plying about, as we approach the emporiums of Keangnan and Chekeang. These coasters seem to be an aquatic race, preferring the briny element to the comforts of the shore. Of all the Chinese fishermen, which is a very numerous class of people, the natives of Fuhkeen are the most enterprising and daring. The greater part of the Chinese coast is visited by them; they brave all dangers for a scanty livelihood, and suffer the severest hardships to return to their families with five dollars after the toils of a whole year. Want and their lawless inclinations have frequently converted them into pirates; even at this moment they are the terror of the whole Chekeang coast.

Fung-ming.

We had now (November 15th) reached Keang-nan; the winds were variable, and a month after our departure we saw the promontory of Shantung, and were beating towards Mantchou Tartary. It was now a year since I had been there; we landed at Fung-ming, a place to the south of Kea-chow. Some Shantung emigrants, which here constitute the most numerous part of the population, were quietly walking along the shore, when they saw "these strangers" start up to view. Instead of being startled, they looked very gravely at us, and after having satisfied their curiosity in regard to our origin, they went on with their work. We had had a long conversation with the owner of a house, who had posted himself right in the way to prevent our entering his dwelling. I now thought it high time to make them a present of some books. When they found that I really intended to give these to them, they changed their tone, became friendly and hospitable. We entered their hovels, of which the oven constituted the principal part, and, in fact, seems to be the drawing-room, bed, and kitchen. Pigs, asses, and goats lodged in an adjoining room very comfortably. Our host had provided a quantity of fuel from the stalks of the cotton-plant, which grows here very abundantly. He had a very numerous and healthy family of children, dancing with delight about the strangers. Every body was well dressed in seven-fold jackets and skins, and seemed also to be well fed; for the country abounds in all the necessities of life, and has abundance of produce for exportation. When we left the people, now grown more familiar with us, they pressed forward to receive the word of eternal life, and were by no means deficient in compliments and thanks for the precious gift.

Bay of Tung-tze-kow.

A few hours afterwards we arrived in the bay of Tung-tze-kow, in lat. 39 deg. 23 min. N., long. 121 deg. 7 min. E., where we found a large fleet of junks, bound to the southern provinces, but now lying at anchor. They were all loaded with Manchou produce. The people on board seemed open-hearted, and answered our questions with great frankness. Their unanimous advice was, not to proceed farther to the north, because we should there meet with ice.—I can bear witness to their readiness to receive the tidings of salvation. Though their utter ignorance of Christianity opposed a strong barrier to their understanding our brief conversations, yet the books will speak to them at leisure. They may be only partly perused, or even some of them may be thrown away; yet many a tract and Bible will find readers, and impart knowledge necessary to the salvation of the soul. Filled with these thoughts we visited the valleys and hills around the bay. Very few traces of idolatry were visible in their houses; we saw only one temple dedicated to the queen of heaven, with the trophies of her saving power hung up—some junks in miniature. A few blind men were the overseers. We found here a very intelligent people, who made rational inquiries of us, and who also read our books.—Nothing struck them so much as the construction of a watch. The fine calico of our shirts, and the broadcloth of our coats, also struck their fancy very much; but for their want of money they would have bought these at a high price.

The valleys along this coast present an alluvial soil. In no part of the world perhaps does the sea recede so rapidly and constantly as in Leaou-tung and Pih-chih-le. Every year adds to the land some fertile acres, and makes the navigation more dangerous. We walked along an estuary which runs a considerable distance into the country. Large flocks of goats were browsing upon the remnants of grass which the retiring autumn had left. The people were much frightened when they saw us entering the villages; many of their houses were very bare and comfortless. I here learned to my great surprise, that the people had become apprehensive that we were about introducing Roman Catholicism. Though I explained to them the wide difference between our respective tenets, they shook their heads and began to disbelieve my statement. The people in the junks, however, were all attention, and gladly received the gospel.—We had from an eminence, a full view of the adjacent country. None of the existing charts gives a correct outline of the coast; the southwestern extremity does not run out into a promontory, but ends in a bluff head-land, about a degree in breadth. Many islands are scattered along the coast, but the water is shallow, seldom exceeding ten fathoms.

Vessel run upon a sand-bank.

On the 23th of November, we arrived in the roads of Kae-chow. Upon examination, we

found it impracticable to anchor so close in shore as to protect us from the strong northerly gales; we therefore bore away for Kin-chow and the Great Wall. Whilst we were anticipating the pleasure we should experience in beholding this ancient structure, we ran upon a sand-bank, which was entirely unknown to all of us. The ship knocked very heavily upon a hard sand bottom, and our apprehension both of losing keel and rudder, and of springing a leak, were by no means groundless. Backing the sails and throwing part of the cargo overboard, proved ineffectual to set us off; the vessel settled in the sand, and remained immovable. The next morning a fierce north wind blew from the ice-fields of Kamtschatka down the bay; the water decreased, the ship fell over on her beam-ends, and all our Lascars were disabled by cold from doing any work. During these hours of peril, our almighty God consoled our hearts so that we were enabled to remain cheerful, and to hope and pray for the best.

After having failed in all our efforts to get her off, a party of volunteers was made up, and departed for Kae-chow to procure assistance from the mandarins. The land was more than 25 miles distant, the cold most intense, and we had thirteen helpless Lascars in the boat. Entirely covered with ice, we arrived at a head-land, and were received most humanely by some fishermen and a priest, but found no mercy before the mandarins. One of the Lascars was frozen to death, the others were on the verge of eternity. Never did I so well understand the 28th chapter of Acts; we also were received into cottages, and a fire was kindled to thaw our clothes.

Whilst we were on shore endeavoring to hire some lighters, the ship got off by the interposition of God, who had ordered the south wind to blow, thus driving up more water upon the bank. His name be praised to all eternity—for we were very near utter destruction. I had afterwards an interview with a Manchou officer of high rank; even he, though a heathen, ascribed our escape to "supreme heaven." When we returned to the ship, we again ran the risk of perishing with cold; for the north wind rose on a sudden, and the cold became so intense that every thing congealed.

Promising field for missionary enterprise.

December 3d, our ship was coated inside as well as outside with solid ice. After several hours of labor we succeeded in getting up the anchor, and took a speedy farewell of these dismal regions. At our re-entering Tung-tze-kow bay, we saw a great number of junks at anchor. We were hailed by the kind natives, who procured for us provisions and fuel, which the mandarins had promised, but had never furnished. The absence of their rulers, rendered them more friendly; they did every thing in their power to oblige, and showed themselves worthy of our trust.—There is here a great field for Christian enterprise. The inhabitants show much sound understanding, and

are free from that degrading superstition which reigns in southern Asia. Though every grove and high place was full of idols and images, and every eminence adorned with a temple, the people were not utterly enslaved by superstitions. In their habits and behavior, they appeared very much like our peasantry: some of their farms were in excellent order, and plenty reigns everywhere.—Kae-chow city, which we visited, is situated about 10 miles in the interior, surrounded by a high wall, and thickly inhabited; it is a place of extensive trade, but the houses are low and ill-built. The Chinese colonists, which are by far the most numerous part of the population, are very industrious; while the Tartars live at their ease, and enjoy the emoluments of government. I consider Mantchou Tartary as a very hopeful field for missionary enterprise, and humbly hope that it will soon attract the notice of some society.

Rescue the crew of a Chinese Junk.

Unable to remain any longer in these northern latitudes, we bore away for Shantung. However, as we there found the cold rigorous, we steered for Shang-hae in the southern part of Keangsoo province. Though keeping about 80 miles distant from the shore of Keangnan, we nearly ran upon a bank of the Yellow river. It is very apparent, that the immense sand-flats of Keangnan extend a great distance from the low coast; but this coast, as well as the greater part of Shantung and Pih-chih-le, is entirely unknown to any European navigator. We arrived (December 11th) near the entrance of the channel which leads between shoals and sand-flats to the Woo-sung river, on which Shang-hae is situated; here we were detained for three days by contrary winds. The air was darkened, and the storm raged throughout the dismal days and nights. The motion of the ship was very great, the sea dashing violently against her weather-side.

When at last the thick clouds cleared away, and the sun shone out in its lustre, the sea still running very high, we perceived a junk in distress. She had lost both her masts and anchors, and was drifting like a log upon the wide ocean. Several Chinese vessels were in her neighborhood, but only one approached her, and after perceiving her helpless state, bore away with one of her crew. It was time now for us to retaliate in the Christian way; for when we were in distress, nobody came to save us, and we had now an excellent opportunity of executing Christ's commands in Matthew v. 44. We manned a boat and ran along side, but were nearly swamped by the huge waves. The crew, twelve in number, stretched out their hands for assistance, and with piteous cries intimated their dangerous situation. The first thing which they handed to us, was an image of the queen of heaven, the patroness of Chinese navigators. At this extraordinary instance of heathenish delusion, I grew impatient, as we had not a moment to lose; I called to them, "Let the idol perish, which can neither save itself nor you." We

snatched up four men into the boat and returned towards the ship. The idol was drowned, but all the men were saved. As soon as they reached our ship, the captain of the junk fell on his knees before Mr. R. the supercargo. We directed him to adore the true God, and render him thanks for deliverance. When we had saved their clothing, and a small part of their cargo, the water had almost risen between decks, and we set fire to the vessel.

Shang-hae.

After many reverses, having entered the Woo-sung river, we drew up a memorial, addressed to the principal magistrate of Shang-hae district, and delivered the Chinese, who were natives of Tsung-ming island, to his care. We had immediately an interview with admiral Kwang, the naval commander of this station; he was very friendly, made numerous inquiries respecting Mr. L., the supercargo of the *Amberst*, and offered his services for our accommodation. During the time which we staid in the river, or lived at Shang-hae, I had frequent opportunities of visiting those places where I had been six months ago. The people appeared even more friendly than before. In the villages, they inquired whether I had brought new books with me, and were eager to obtain them. After distributing a few, the demand grew more urgent, so that I could scarcely show my face in any of the villages without being importuned by numerous crowds. Most joyfully did they receive the tidings of salvation, though still ignorant of the glad message, "to you is born a Savior."—As it is a custom with them to expose their dead near their houses, they are constantly reminded of their mortality.

The mandarins never directly interfered with my distributing books or conversing with the people. After having issued the severest edicts against having any commercial dealings, they gave us *full permission to do what we liked*. When they saw that their inflammatory placards had not the desired effect, they changed their tone, praised our conduct in rescuing twelve Chinese, but gave also their paternal advice to the people, to have nothing to do with the barbarians. Meanwhile an imperial edict had arrived, enjoining the officers to treat us with compassion, but not to supply us with *rice or water*. They acted up to the letter of these peremptory injunctions, but sent great quantities of live-stock, flour, &c., aboard, with the sole condition of not paying for them. As we were rather short of provisions, we accepted their stores.

This central part of China is very fertile, being a continuous plain of a black, loamy soil, well irrigated by numerous ditches and canals. The population is immense, and if we ought to judge from the numerous children which we saw, it is on the increase. Shang-hae appears to be the greatest emporium of the empire. We found there more than a thousand junks moored opposite the city, and others were arriving whenever the weather

permitted. We may call it the gate of central Asia, and especially of the central provinces of China. During the time we remained in the port, (from December 25th 1832, till January 5th 1833,) though it is situated in latitude 31 degrees north, the weather was rather severe, the thermometer seldom rising above 33.

Cha-poo.

January 5th we sailed from this port, shaping our course for Cha-poo, a harbor on the north coast of Chekeang in lat. 30 deg. 37 min. Until you come to the high lands which form the harbor of this city, the whole coast from the Yellow river is very flat, and scarcely visible even with the ship close in to the land. The sea is everywhere receding from the land, so that the flats formed along the shore, which are dry at low water, constitute a barrier to the whole coast, and are gradually becoming arable soil. We tried to reach the shore a few miles north of Cha-poo, but even our jolly-boat got aground, and we must have waded more than a mile through the mud, before we could reach the shore. But from Cha-poo the country becomes hilly with undulating ridges, and continues so for a long distance, with little variation.

Cha-poo is the only place from whence the imperial monopoly with Japan is carried on. It has a tolerable harbor, with considerable overfalls. The rise and fall of the tide is very great, so much that the smaller junks are left high and dry at low water. Together with its suburbs, the town is perhaps five miles in circuit, built in a square, and intersected by numerous canals, which are connected with the Hang-chow river. Nothing can exceed the beautiful and picturesque appearance of the surrounding region. We may say that as far as the eye can range, all is one village interspersed with towering pagodas, romantic mausoleums, and numerous temples. The adjacent country is called the Chinese Arcadia; and surely if any territory in China is entitled to this name, it is the tract around Hang-chow and Chapoo. It seems that the natives also are sensible of their prerogative in inhabiting this romantic spot. They have tried to improve upon nature, and have embellished the scenery with canals, neat roads, plantations, and conspicuous buildings. We found nowhere so much openness and kindness as among them. Their intelligent inquiries respecting our country were endless, and they seemed never satiated with our company.

When we first landed, an armed force was drawn up along the shore. The soldiers had match-locks and burning matches ready for a charge. A Tartar general had placed himself in a temple to superintend the operations. Being accustomed to the fire of Chinese batteries, which seldom do hurt, and knowing that their match-locks cannot hit, we passed the line of their defence in peace. The soldiers retreated, and the crowds of people in the rear being very dense, a great part of the camp was overrun and pressed down by the people,

so that the tents fell to the ground. After this outset, nothing disagreeable occurred; we were at full liberty to walk abroad and converse with the people, and were only occasionally troubled with the clamorous entreaties of some officers. But after an interview with a messenger from the lieut. governor at Hang-chow, (a very sensible, courteous officer,) and several other mandarins, we came to an understanding.

In one of our excursions I took a box of books with me. We had visited a temple upon a high hill which overlooks all this populous region. The temples might be called elegant by the Chinese, if the abominations of idolatry did not render such an epithet inapplicable. When I took the books out of the boat and handed a copy to a man of respectable appearance, he read aloud the title, and all at once the crowd rushed upon me, hundreds stretching out their hands to receive the same gift. Within a few minutes the store was exhausted, but the news spread with great rapidity. We saw the people sitting for six hours together on the brow of a hill opposite to which our vessel was lying at anchor. As soon as they saw us approaching near to the shore, they ran down the hill with great velocity, grasped the books from my hands, and sped towards their friends in the surrounding villages. If ever our Christian books have been read with attention, it was here at this time. We took a wide range in the adjacent country, and were really astonished at the general knowledge which these silent preachers had spread.—Let us not boast of such an extraordinary instance of the diffusion of knowledge, nor deny to curiosity her full share in this stir; yet after all this, the gospel must be said to have flown here on eagles' wings. We leave the result to God, and wish to revisit those places, not to exult selfishly in the great changes which may have taken place, but to praise our Redeemer that he has given to these millions the means of knowing the way of eternal life.

January 11th we changed our station and came to anchor under an island. The curiosity to see the ship was greater here than at our former place, and being less embarrassed by the presence of the mandarins, we were able to live more quietly and to extend our intercourse with the people. A temple built on the island under which we lay, is very spacious, and presents a real labyrinth. The whole island is picturesque, and appears to have been designedly chosen on this account. We saw here an edict posted up, forbidding the possession of arms on any account, and threatening decapitation to all who dared to disobey this regulation. The priests had for a long time been desirous to get hold of a few Christian books, but when they could not obtain them, they almost wept for disappointment. I had previously landed on the opposite shore, where I was surrounded by multitudes, who did not cease importuning me till they had gotten every book out of my hands. There were few individuals who could not read, so that we may entertain the well-founded hope,

that even the smallest tracts will be perused to advantage. We enjoyed the society of the natives very much. Combining intelligence and cordiality, they lost no opportunity of showing their friendship, or of making pointed inquiries. What a field for missionary exertion do they present! Their hearts are open to the impression of truth, and their doors for the reception of its messengers. We humbly trust in the wise government of God, (which can defeat all the restrictive laws of the most crooked policy,) that the doors to these parts will be soon thrown open.

Though it was now winter, and often severe weather, the country to the southwest presented the most attractive views. From a temple, which being imperial had a gilded spire, we used to look down upon the surrounding valleys. With the priest, a very cunning man and a fine pattern of Chinese politeness, I had a very long conversation upon religion. As soon as I touched upon some points which concerned a higher world, he was dumb. As to the religious creed of other nations, he appeared to be a perfect latitudinarian.

Kintang. State of the people in winter.

On the 17th of January, we got under way for Kintang, an island which we had visited in the *Lord Amherst*. The cold being very piercing, some of our crew died. As the mandarins had previously taken possession of the anchorage in the inner harbor, we took care not to have any thing to do with them. The natives being under the immediate control of their rulers, were rather distrustful; however, they recognized me, and had great numbers of diseased people, of whom they requested me to take charge. The state of the poor, and in general of all the common people, is very wretched during the winter. In Europe we have firesides and comfortable rooms; but these miserable beings can neither afford nor procure fuel. Every shrub is cut up; every root is dug out; and the hills, which in other countries are generally covered with wood, are bare or only planted with a few fir-trees. To supply the want of fire, they carry fire-pots in their hands with a few coals in them. They dress in five or six thick jackets, which are stuffed with cotton and thickened with numerous patches put upon them; indeed, many are only patchwork, but they keep the body warm, and that is all that is required. The Chinese are generally dirty in their habits; and the consequences both of warm clothing and uncleanness are a great many cutaneous diseases—often very serious when they have become inveterate. It ought to be an object with a missionary who enters this field, to provide himself with large quantities of sulphur and mercurial ointment, and he may be sure to benefit many.

Advantage of medical knowledge to missionaries to China.

It has always been my anxious desire to give medical help whenever it was practicable.

However the sufferers are so numerous that we are able to assist only a very small portion of the number. I should recommend it to a missionary about to enter China, to make himself acquainted with the diseases of the eye. He cannot be too learned in the ophthalmic science, for ophthalmia is more frequent here than in any other part of the world. This arises from a peculiar curved structure of the eye, which is generally very small, and often inflamed by inverted eye-lids. Often while dealing out eye water to a great extent, and successively examining the eye, I have wished to establish a hospital in the centre of this empire, in some place easy of access by sea and by land. I know scarcely one instance of a clever medical man having given himself up to the service of this distant nation, with a view of promoting the glorious gospel and the happiness of his fellow-men. There have been several gentlemen both at Macao and Canton, whose praiseworthy endeavors to alleviate suffering, have been crowned with much success. Yet we want a hospital in the heart of China itself, and we want men who wish to live solely for the cause.

We went farther towards the southern parts of this island, where I began my Christian operations, which were attended with ample success. We have walked over many hills, and gone through numerous valleys, carrying in our hands the sacred Scripture, which found ready readers. Surely we could not complain of their want of politeness, for all doors were open for us, and when the people reluctantly saw that we would not enter their hovels, they brought tea out to us, forcing us to take some of this beverage.

Ke-tow.

From this island we shifted our anchorage to Ke-tow point, a head-land on the main. A great many tea plantations are found here, and for the first time we have seen the tea growing wild. This district is cultivated only in the valleys; the mountains furnish a good deal of pasture, but the Chinese keep only as many cattle as are indispensably necessary for the cultivation of the fields.

When I first went on shore, the people seemed distrustful of receiving the word of salvation; some of them hinted that our books merely contained the doctrines of western barbarians, which were quite at variance with the tenets of the Chinese sages. I did not undertake to contest this point with them, but proceeded to administer relief to a poor man who was almost blind. He was affected with this unexpected kindness, and turning towards me said: "Judging from your actions your doctrines must be excellent; therefore I beseech you, give me some of your books: though I myself cannot read, I have children who can." From this moment the demand for the word of God increased, so that I could never pass a hamlet without being importuned by the people to impart to them the knowledge of divine things. In the wide excursions which I took, I daily witnessed the demand for the word of

God. The greatest favor we could bestow upon the natives, was to give them a book, which as a precious relic was treasured up and kept for the perusal of all their acquaintance and friends.

Poo-to Island—Temple, &c.

Having remained here seven days, we then departed for other parts of the Chusan group. The weather during this time was generally dark and stormy. February 4th we arrived at the island Poo-to, lat. 30 deg. 3 min., long. 121 degrees.

At a distance, the island appeared barren and scarcely habitable, but as we approached it, we observed very prominent buildings, and large glittering domes. A temple built on a projecting rock, beneath which the foaming sea dashed, gave us some idea of the genius of its inhabitants, in thus selecting the most attractive spot to celebrate the orgies of idolatry. We were quite engaged in viewing a large building situated in a grove, when we observed some priests of Budha walking along the shore, attracted by the novel sight of a ship. Scarcely had we landed when another party of priests in common garbs and very filthy, hastened down to us, chanting hymns. When some books were offered them, they exclaimed, "Praise be to Budha," and eagerly took every volume which I had. We then ascended to a large temple surrounded by trees and bamboo. An elegant portal and magnificent gate brought us into a large court, which was surrounded with a long row of buildings—not unlike barracks,—but the dwellings of the priests. On entering it, the huge images of Budha and his disciples, the representations of Kwatt-yin, the goddess of mercy, and other deformed idols, with the spacious and well-adorned halls, exhibit an imposing sight to the foreign spectator. With what feelings ought a missionary to be impressed when he sees so great a nation under the abject control of disgusting idolatry? Whilst walking here, I was strongly reminded of Paul in Athens, when he was passing among their temples, and saw an altar dedicated "to the unknown God." For here we also found both a small hall and an altar covered with white cloth, allotted to the same purpose. I addressed the priests who followed us in crowds—for several hundreds belong to this temple; they gave the assent of indifference to my sayings, and fixed their whole attention upon the examination of our clothes. It was satisfactory, however, to see that the major and intelligent part of them were so eagerly reading our books, that they could not find a few moments even to look at us. The treatise which pleased them most, was a dialogue between *Chang* and *Yuen*, the one a Christian and the other an ignorant heathen. This work of the late much lamented Dr. Milne, contains very pointed and just remarks, and has always been a favorite book among the Chinese readers.

The high priest requested an interview. He was an old deaf man, who seemed to have very little authority, and his remarks were

common-place enough. Though the people seemed to be greatly embarrassed at our unexpected appearance, their apprehensions gradually subsided; meanwhile we had the pleasure of seeing our ship coming to anchor in the roads. Having therefore renewed my stock of books with a larger store, I went again on shore. At this time the demand was much greater, and I was almost overwhelmed by the numbers of priests who ran down upon us, earnestly begging at least one short tract, of which I had taken great quantities with me. I was very soon stripped of all, and had to refuse numerous applications.

We afterwards followed a paved road, discovering several other small temples, till we came to some large rocks, on which we found several inscriptions hewn in very large letters. One of them stated that China has sages! The excavations were filled with small gilt idols, and superscriptions. On a sudden we came in sight of a still larger temple with yellow tiles, by which we immediately recognized it as imperial. A bridge very tastefully built over an artificial tank, led to an extensive area paved with quarried stones. Though the same architecture reigned in the structure of this larger building as in the others, we could distinguish a superior taste and a higher finish. The idols were the same, but their votaries were far more numerous; indeed this is the largest temple I have ever seen. The halls being arranged with all the tinsel of idolatry, presented numerous specimens of Chinese art.

These colossal images were made of clay, and tolerably well gilt. There were great drums and large bells in the temple. We were present at the vespers of the priests, which they chaunted in the Pali language, not unlike the Latin service of the Romish church. They held their rosaries in their hands, which rested folded upon their breasts; one of them had a small bell, by the tinkling of which their service was regulated; and they occasionally beat the drum and large bell to arouse Budha to attend to their prayers. The same words were a hundred times repeated. None of the officiating personages showed any interest in the ceremonies, for some were looking around, laughing and joking, whilst others muttered their prayers. The few people who were present, not to attend the worship, but merely to gaze at us, did not seem in the least degree to feel the solemnity of the service. Though we were in a dark hall standing before the largest image of Budha, there was nothing impressive: even our English sailors were disgusted with the scene. Several times I raised my voice to invite all to adore God in spirit and in truth, but the minds of the priests seemed callous, and a mere assent was all that this exhortation produced. Though the government sometimes decries Budhism as a dangerous doctrine, we saw papers stuck up, wherein the people were exhorted to repair to these temples in order to propitiate heaven to grant a fertile spring; and these exhortations were issued by the emperor himself. What inconsistency!

This temple was built during the time of the *Leang* dynasty, several centuries ago, (about

A. D. 550,) but it has undergone great repairs; and both under the last and present dynasties has enjoyed the imperial patronage. It was erected to emblazon the glorious deeds of the goddess of mercy, who is said to have honored this spot with her presence. On the island are two large, and sixty small temples, which are all built in the same style, and the idol of Kway-yin holds a prominent station among her competitors. We are told, that upon a spot not exceeding twelve square miles, (for this appears to be the extent of the island,) 2,000 priests are living. No females are allowed to live on the island, nor any laymen suffered to reside here, unless they be in the service of the priests. To maintain this numerous train of idlers, lands on the opposite island have been allotted for their use, which they farm out; but as this is still inadequate, they go upon begging expeditions not only into the surrounding provinces, but even as far as Siam. From its being a place of pilgrimage also, the pilgrims derive great profits. Many rich persons, and especially successful captains, repair thither to express their gratitude and spend their money in this delightful spot. For this reason the priests have large halls and keep a regular establishment, though they themselves live on a very sparing diet. We never saw them use any meat; few are decently dressed: and the greater part are very ignorant, even respecting their own tenets. We saw many young fine looking children, whom they had bought to initiate them early into the mysteries of Buddhism. They complained bitterly of the utter decay of their establishment, and were anxious to obtain from us some gift. To every person who visits this island, it appears at first like a fairy land, so romantic is every thing which meets the eye. Those large inscriptions hewn in solid granite, the many temples which appear in every direction, the highly picturesque scenery itself, with its many-peaked, riven, and detached rocks, and above all, a stately mausoleum, the largest which I have ever seen, containing the bones and ashes of thousands of priests—quite bewildered the imagination.

After having examined all the localities, we endeavored to promulgate the doctrines of the gospel. Poo-to being a rendezvous for a numerous fleet of boats, gave us great facility in sending books to all the adjacent places. Nor were the people very slow in examining us and our books. When their minds were satisfied upon the subject, they became excessively clamorous for Christian books. At first I had brought my stores on shore, but finding that the great crowds bore me down and robbed me of every leaf, I entered into a boat and sat down, while multitudes of boisterous applicants were on the shore. They now waded and even swam in order to get near me, and carried off in triumph the precious gift. Thousands and thousands of books have thus been scattered, not in this place only, but they have found their way into the provinces, for some persons took them purposely for importation. He who oversees and directs all,

will send these harbingers of salvation with eagle-swiftness to all parts.

In order to satisfy my mind respecting founding a depository for Scriptures and tracts in one of the temples, I took my station in the great hall which leads into the large temple. At this time I had taken the precaution of guarding my back by the wall, that I might not be thrown down by the crowd. Within a few minutes the priests thronged around me. Though they were urgent, they behaved politely, and begged, almost with tears, that I would give them a few tracts. How joyfully did they retire with the books under their arms.

Visits other islands, and Sin-kea-mun.

Thus we passed many days here, and the demand for the word of God, not indeed *as such*, but as being a new doctrine, increased daily more and more. We afterwards visited several other islands belonging to the Chusan group, which teemed with inhabitants. There are less obstacles here to the promotion of the gospel than in many islands in the Pacific. They are far more populous, and their inhabitants are very thriving people, no-ways deficient in natural understanding. English vessels visited them occasionally, during the last century, but they have never been accurately known by any European navigator; therefore we took the trouble to explore them as far as circumstances would permit. The great Chusan has high towering hills, and splendid fertile vallies, some of which are alluvial ground. There are perhaps one million of inhabitants. Besides other places on its coast, we visited Sin-kea-mun, a fishing village, with a harbor sheltered from all winds—but the very seat of iniquity. The natives here crowded on board; they wanted books, and insisted upon having them; my great stock being almost exhausted, they offered money and besought me not to send them empty-handed away. On one occasion I had taken some on shore; several sailors acted as my safe-guard, to prevent my being overpowered by the crowd. We ran for a long distance to escape their importunity, but finally they overtook us and I was literally plundered. Those who gained their point, returned shouting, whilst the others left me with a saddened heart, and uttering reproaches that I had not duly provided for their wants. For days I have been solicited, but I could not satisfy the craving desire. I promised to return with a larger supply, and hope that God will permit me to re-enter this sphere.

Shih-poo.

After staying a considerable time on the coast of Seang-shan, on the main, we reached Shih-poo in lat. 29 deg. 2 min., on the first of April. I can scarcely do justice to this place, delightfully situated as it is at the bottom of a bason, having one of the best harbors in the world, entirely formed by the hand of God. Hitherto the weather had been very boisterous

and cold, a thick mist filling the air. We had been weeks without seeing the sun; even in March, and in this latitude, we had storms. But now the spring was approaching, the wheat fields stood in the blade, and the blossoms of the peach-trees perfumed the air. To ramble at such a season surrounded by such scenery is true enjoyment, and draws the heart powerfully towards the almighty God. The mandarins had now given up the principle of disturbing us from mere jealousy, and they will perhaps never try to interfere with us any more. So fruitless have been all their attempts to deter us from any intercourse with the natives, that the more they strove to effect their purpose, the more we gained our point, and the readier we were received by the natives.

Coast of Fuhkeen.

We delayed some time on the coast of Fuhkeen. We arrived at the time of general scarcity; the greater part of the people were living upon sweet potatoes, dried and ground; for the revolution, or rather rebellion, in Formosa, had prevented the grain-junks from bringing them the customary supplies from that island. Some of the poor peasants lived upon the ears of the green wheat, roasted and boiled like rice. This scarcity had given rise to piracy and highway robbery. We spent some time in a village inhabited by pirates, but received no injury. Notwithstanding these disasters, the Fuhkeen men are the same enterprising class which they have been for centuries, engrossing all the trade of the coast. We look for the time, when they will be brought to the obedience of the gospel, and become the medium of communication with all parts of China. I had here also an opportunity of scattering the light of divine truth, though on a smaller scale, for we staid only a short time.

Kin-mun—Arrives at Lin-tin.

In our excursions we examined Kin-mun, a large island to the north of Amoy harbor. Here were immense rocks piled upon each other, just as though done by human hands. Though very sterile, it has at least 50,000 inhabitants, who are enterprising merchants or sailors. Several places of considerable importance we may be said to have discovered, for they are not known to any European else, nor were they ever visited by Europeans, if we except Jesuits. As it is not my intention to give any geographical sketches, I refrain from enumerating them. However, as our commercial relations are at the present moment on such a basis as to warrant a continuation of the trade all along the coast, we hope that this may tend ultimately to the introduction of the gospel, for which many doors are opened. Millions of Bibles and tracts will be needed to supply the wants of this people. God, who in his mercy has thrown down the wall of national separation, will carry on the work. We look up to the ever blessed Redeemer to whom

China with all its millions is given: in the faithfulness of his promises, we anticipate the glorious day of a general conversion, and are willing to do our utmost in order to promote the great work.

After a voyage of six months and nine days, we reached Lintin, near Macao, on the 29th of April. Praised be God for all his mercies and deliverances during such a perilous voyage!

DOMESTIC.

WESTERN FOREIGN MISSIONARY SOCIETY.

Mission to Liberia.—The Rev. John B. Pinney, Rev. John Cloud, and Rev. Matthew Laird, with Mrs. Laird, and Mr. Temple, a colored assistant, embarked at Norfolk, Va. November 5th, destined to Liberia and the adjacent parts of Western Africa. Mr. Pinney commenced the mission in January, 1833, and returned to this country the following spring, where he has since been acting as an agent for the Society. He has recently been appointed by the American Colonization Society temporary governor of the colony at Liberia.

Mission to the Wea Indians.—Rev. Messrs. Wells Bushnell, and Joseph Kerr, with their wives, and Misses Martha Boal and Nancy Henderson, left Pittsburg, November 9th, on their way to the field of their labor. The Rev. W. D. Smith had previously been sent by the society to visit the Indians and ascertain the practicability and expediency of a mission, and had returned.

METHODIST EPISCOPAL MISSIONARY SOCIETY.

REV. Mr. Wright and wife, with a female assistant, embarked at Norfolk, Va. November 5th, destined to Liberia.

PRISON DISCIPLINE SOCIETY.

THE statements and appeals of the Eighth Annual Report of this Society are embraced under the following heads, under some of which a portion of the details will be given.

1. *Solitary Cells in Prisons.*—When this Society was formed, eight years ago (so far as our knowledge extends), there were but two prisons in this country—one at Thomaston, Maine, and one at Auburn, N. Y.—built on the principle of solitary confinement. In three or four hundred night rooms were lodged four or five thousand convicts; giving an average of twelve or fifteen in a room. Since then,

probably, not less than six thousand solitary cells have been built.

2. *Silence by day and by night in Prison.*—This is a standing rule in all the reformed prisons. Keep the ear open, and the mouth shut, is the rule; and surely, if it be true every where, that the tongue is a world of iniquity, much more is it true in prison. An attempt has, therefore, been made, in the reformed prisons, to govern the tongue. The solitary cell, and the sentinel always on duty by the side of it, does this very effectually at night, and never-failing supervision and inspection does it to a most surprising extent by day; so that evil communication is, to a great degree, prevented.

3. *Bibles in Prison.*—The solitary cell and the silent solitude of a prison must be furnished with something to enlighten the understanding and improve the heart. By common consent, the Bible appears to be the Book of books for this purpose; and although many of those for whose benefit it is intended do not believe it at first, and will not read it, or, if they read it, only cavil with it, still there are many cases in which it has fastened an arrow in the conscience, which no human skill could take away. So great are the benefits which flow from placing a small Bible with a prisoner in his solitary cell, that it has become almost as much a matter of course to see it lying upon the little shelf, as to see the fastening of the door which secures his person. These Bibles are general provided by a law of the state. They are read exceedingly, and a multitude of inquiries are raised and proposed to the chaplains concerning the meaning of the sacred page. Hundreds of leaves, in a single Bible, are sometimes turned down to assist the memory of the prisoner in referring to those passages concerning which he wants instruction. And it is not a little curious how pungent are the truths, how much like the fire and the hammer, which the Spirit of God has used to arrest the attention of these men; so that what they began to read, perhaps, with no good design, has been fastened in the conscience, as a nail in a sure place. And were the question now to be asked, whether all other books could supply the place of the Bible in the solitary cell, it would be answered by all the experience of the reformed prisons in the negative.

4. *Resident Chaplains in Prison.*—The living teacher is as necessary in a prison as the inspired volume. "It pleases God, by the foolishness of preaching, to save them that believe." If the means of God's appointment had been sooner used, the reform in prisons had not been so long delayed. Since resident chaplains have been introduced, numerous cases of reformation have occurred, and till then, very few. The present chaplain at Charlestown was the first resident chaplain at Auburn, and the first in this country. In imitation of him, a number of others have been introduced; and in conversation with the persons who had been reformed in prison, and have shown it in the life after their discharge, it is most interesting to see how the whole pro-

cess of reformation is interwoven with the visits, the conversation, and the preaching of the chaplain. The expressions of attachment are strong, and often recurring; gratitude flows out from the hearts of these unfortunate men towards them.

5. *Sabbath Schools in Prisons.*—The first Sabbath school in prison, in the United States, was organized by the then resident chaplain at Auburn. This was one of the favorable results of having a resident chaplain; because, probably, no other person, except one who was favorably known to the inspectors and the officers for wisdom and prudence, could have introduced into that prison a system of Sabbath-school instruction: the chaplain was able to do it, to the satisfaction of all concerned, without violating the rules and regulations of the prison. The number of prisoners at first introduced was about fifty; which number was afterwards increased to one hundred, and subsequently to a larger number. The officers of the prison cheerfully co-operated with the chaplain in the additional labors brought upon them, by this new feature in their system of prison discipline. The inspectors and commissioners of the legislature were much gratified with its beneficial results; the students of the theological seminary cheerfully came into the school as teachers; and one of them was appointed superintendent, who has since become the resident chaplain. The utility of this school has not been more apparent, upon the minds of the teachers and the taught, than as an example, which has been extensively imitated; so that a Sabbath-school in prison is generally considered, at the present time, essential in a good system of prison discipline. We estimate the number of schools in the prisons in the United States to be not less than ten, the number of teachers about seven hundred, and the number of scholars about fifteen hundred.

6. *Morning and Evening Prayers in Prison.*—This peculiarity of the present system of prison discipline owes its existence to the resident chaplains. It was introduced first at Auburn by the present chaplain in the prison at Charlestown, and the service was performed in the area in front of the cells, after the prisoners were locked up for the night. The voice of prayer, falling upon the ear of the prisoner in his solitary cell, was the last sound of the human voice which was heard before the silence of the night; and it is difficult to conceive of any thing more calculated to reclaim the wanderer, and lead him to repentance. The system of morning and evening prayers is adopted only in those prisons where there are resident chaplains. We have known only a solitary instance in which any other officer of a prison has been willing to discharge this duty.

7. *Patient Industry in Prison.*—The rule, with one or two exceptions, in all the reformed prisons, is to work from morning till night, six days in the week, with no other cessation than what is necessary for taking food and attending morning and evening prayers. Giving tasks, and allowing the men to be masters of

their own time when the task is done, is not a feature in the new system of prison discipline.

8. *Attention to Cleanliness in Prison.*—

In some of the old prisons, the persons of the convicts were clothed in filthy rags; they were seldom shaved or purified with water; their night rooms were not swept, scrubbed or whitewashed; their beds, if they had any, were too filthy for description; cutaneous diseases were extended, if not generated, and vermin were common. In the new prisons, the persons of the convicts are sufficiently well clothed during the week; but we know of no one which allows a suit of clothes appropriate to the Sabbath, a regulation which we hope soon to see universally adopted; water, soap and towels are abundantly furnished for daily purification; the rooms extensively are scrubbed weekly or monthly, and whitewashed monthly or quarterly; the beds are comfortable and clean; cutaneous diseases and vermin are seldom found. In numerous cases, the reformed prisons are an example of neatness.

9. *Thorough Ventilation in Prison.*—Each cell in the reformed prisons has a permanent ventilator, extending from the rear of the cell to the roof, or upper loft. They have also doors, consisting wholly, or in part, of an open grate, that the pure air may have free access from the area, while the impure air escapes through the ventilator in the rear of the cell. And the area, from which the air is admitted into the cell, is ventilated in some instances with as many small windows as there are cell doors; and in others, with a sufficient number of large windows and skylights; so that, on the whole, there are few sleeping apartments to be found more thoroughly ventilated than the solitary cells in the reformed prisons.

10. *Improvement of Health in Prison.*—

The mortality in old and bad prisons was not surprising at from six to ten per cent. The mortality in the new prisons varies from one to three per cent. This is a general remark, applicable to both the old and the new prisons, when no extraordinary or epidemic disease prevails. The general health of the new prisons is as favorable as that of the population in the vicinity of the prison; which is, perhaps, as much as could be asked or expected in behalf of those who are convicted and confined for crime.

11. *Upright and good Officers in Prison.*—

We bear a cheerful testimony to the integrity, authority, mildness and humanity of a large proportion of the superintendents of our state prisons. We have looked over, with some care, a list of our acquaintance among them; and we find but two or three who do not, in our judgment, sustain a high and honorable character in each of these particulars.

The subordinate officers, too, in these institutions, are many of them respectable men; neither profane, nor intemperate, nor familiar with the convicts, nor fond of foolish jesting with each other; but faithful at their posts of duty, respectful to their superior officers and to visitors; feeling, in common with all good citizens, a sincere gratification in the order,

industry, cleanliness, and improving character of the institutions under their care. In this respect, the change effected in the state prisons is immense.

12. *Favorable Pecuniary Results in Prison.*

—Several of the reformed prisons have an established character for wise and cautious expenditure, for honest and productive industry. The state prisons at Wethersfield, Conn., Auburn, N. Y., Baltimore, Md., and Frankfort, Ky., possess this character. They much more than support themselves; i. e. they not only pay for the food, clothing and incidental expenses of the prisoners, but for the salary of the officers, by the proceeds of the labor of the convicts. The prison at Charlestown, Mass., has done the same the last year.

13. *Favorable Moral Results in Prison.*—

The solitary cell has led to reflection and remorse; silence by day and by night has prevented evil communication; the Bible has enlightened the understanding, quickened the conscience, and affected the heart; the resident chaplain has preached Christ and him crucified, and persuaded numbers to be reconciled to God; the Sabbath-school teachers, in their weekly visits, have done much, by kindness, and sympathy, and prayer, to remove the feeling from the hearts of convicts which prevailed to an awful extent, a few years since, that society was at war with them, and they would be revenged; the morning and evening prayers have given those who were disposed to do it, an opportunity to commit their ways to the Lord, and implore his divine blessing upon their own souls and the souls of their fellow-prisoners; patient industry has been a great barrier to temptation; attention to cleanliness has removed many material causes of vice and immorality; a thorough ventilation has given to prisoners a sweet and purifying atmosphere; improvement in health has had a subduing and grateful influence upon the heart; upright and good officers have given an example worthy of imitation; favorable pecuniary results have been the consequence and evidence, rather than the cause, of favorable moral changes. So that, on the whole, in regard to our state prisons, we have great cause for congratulation and thankfulness.

"In Maine, there have been three or four cases of undoubted reformation, and, from the best information which can be obtained, from twelve to twenty cases among others since they left the prison."—JOEL MILLER, *Warden*.

"In New Hampshire, there are a few cases of reformation both among those who remain in prison, and among those who are discharged."—ABNER P. STINSON, *Warden*.

"In Vermont, many persons discharged from the prison are living in the neighboring towns, and conducting with propriety."—JOHN H. COTTON, *Warden*.

"In Massachusetts, since the occupation of the solitary cells, and the establishment of the present discipline, there has been very evident improvement in the conduct and moral character of the inmates of the state prison. An ap-

parent seriousness is manifest among many of the convicts, and good attention is given, by nearly or quite all of them, to the religious and moral instruction imparted by the worthy chaplain and the Sabbath-school teachers. Of the great number discharged within the last three or four years, it is believed that several have become thoroughly reformed, and that a large number have turned from the paths of vice and sin, and are industrious and worthy men."—CHARLES LINCOLN, Jun., Warden.

"At Auburn, many who have been convicts in the prison are now good members of society. Several are members of the churches in the village of Auburn, in good standing, and others in other places. Great confidence is had in the radical reformation of seventy-five to one hundred now in prison."—B. C. SMITH, Chaplain.

"On Blackwell's island, no cases of reformation in which any confidence can be placed."—J. OGDEN WOODRUFF, Warden.

"In Baltimore, no means are used to obtain information respecting discharged prisoners; no estimate can therefore be made of the proportion of cases of reformation."—JAMES M'EVoy, Clerk.

"In Washington, there is a case of reformation, which affords great cause for rejoicing."—ISAAC CLARKE, Warden.

14. *Removal of poor Lunatics from Prison.*—This great work is beginning to be accomplished. In Massachusetts, the hospital intended for their reception is finished, and the governor's proclamation has been issued for removing the lunatics to it from all the prisons and houses of correction in the commonwealth; and we believe the work has been so far accomplished, that it can now be said with truth, in Massachusetts there is no poor lunatic in prison; a saying which we should rejoice to utter, if it could be done with truth, concerning every state in the Union; because, in the range of our observation, we have met with nothing which has appealed to our sympathies like the poor lunatics in prison. But Massachusetts is the only state where the work is accomplished. New Hampshire, however, is moving on the subject. In the state of New York, which is never backward in noble enterprise, the subject has already received some attention, and we have reason to believe, on the highest authority, that it will be prosecuted with vigor in the year to come.

15. *Imprisonment for Debt.*—We have taken some pains to understand this subject; and have found, as exhibited in the three last reports of the society, the following to be the state of the case nearly:—The number of persons imprisoned for debt has been, in several prisons, about five times as great as the number imprisoned for crime. About two thirds of the whole number are imprisoned for less than twenty dollars; about the same proportion on mesne process, i. e. without judge, jury or witness, at the will of the creditor. The process, as a means of collecting money, is exceedingly unproductive, as shown by the records of the prisons, and by the acknowledg-

ment of creditors who have tried it; not so much so, however, by the acknowledgment of the attorney, who has a claim for his services upon both creditor and debtor. The time lost in prison is very great. Many families are separated and finally broken up by this process. The parties on both sides, creditor and debtor, are generally degraded; and the attorneys who do most of the business, have not an honorable standing in their profession. The debts, particularly in the large cities, are, a multitude of them, contracted in taverns, grog-shops and sailor boarding-houses, for rum; in which case the creditor deserves the severest punishment. The law of imprisonment for debt, as now practised, hangs with the weight of a mill-stone upon the public morals; few men ever being able to rise from the degradation of imprisonment. The power of incarcerating the body is put into the hands of persons, to be used at their discretion, who are, in a multitude of cases, totally unfit to exercise so great a power; i. e. power to take away personal liberty at pleasure. There are other remedies, besides imprisonment for debt, which have been tried for years, and proved on trial to be better, according to the testimony of those who were adverse to the experiment when it was first made. In almost all the states, females are exempt from imprisonment for debt, and neither lose character nor credit by the exemption. Public sentiment, so far as we have been able to obtain an expression of it, from an extensive correspondence, and a more general conversation, is, nine tenths of it, opposed to imprisonment for debt, as at present practised in Massachusetts, Connecticut, New Jersey and Pennsylvania, where the legislation is behind that of all the other states on this subject. The lawyers and rum-dealers, with some honorable exceptions among the lawyers, are, nine tenths of them, opposed to any modification of the laws in regard to imprisonment for debt. In the senate of Massachusetts, nine lawyers out of thirty-six members, which was the whole number of lawyers in that body, at the time, except three or four, disputed every inch of ground for the purpose of preventing the passage of the small law exempting females from imprisonment for debt, and others for less than ten dollars. Hence it is obvious why these laws have not been sooner modified.

16. *Causes of Crime.*—Neglect of family government, disobedience to parents, Sabbath breaking, military trainings, intemperance, theatres, lotteries, abuse of the colored people, bad poor-houses, bad prisons, and imprisonment for debt.

17. *Recommittals.*—Notwithstanding the various causes of crime, so much attention has been given to this department of benevolence, within a few years, that the recommittals are greatly diminished, and the progress in crime appears to be considerably checked. The proportion of recommittals, a few years ago, was, in many prisons, one in two, one in three, and one in four; while in the reformed prisons, it is one in ten, one in fifteen, and one in twenty. And, taking the country at large,

crime not only does not increase as fast as the population, but there does not appear from the records of the criminal courts and prisons, to be any positive increase of crime. Some of the principal prisons in the country have fewer inmates than they had years ago.

18. *Effort for Convicts on their Discharge.*—There has long been a disposition manifest to do something for convicts on their discharge, that they may not be discouraged. This disposition is increasing; and it manifests itself, in several states, in furnishing convicts, on their discharge, with a new suit of clothes and a little money, that they may not be in immediate want. There are, also, persons found, who are willing to employ, countenance and encourage the well-disposed among them. For years past, we have done something to help those in whom we had confidence, to regain their character; and in no part of our labor have we had a more abundant reward.

19. *Printing and Distribution of the last Report.*—This report was stereotyped, and four thousand copies of it printed and distributed among the officers and members of the society; members of congress; governors and members of the committees of the legislatures of different states; benevolent gentlemen in the country at large; and esteemed friends and correspondents in England, Germany and France.

20. *Moneys received and expended.*—The receipts of the society, for the last year, amount to \$3,770 61; the expenditures to \$3,522 06.

21. *Domestic Correspondence.*

22. *Foreign Correspondence.*

23. *Report of the French Commissioners.*—Messrs. G. de Beaumont and A. de Tocqueville have returned to France, and printed in French an octavo pamphlet of 440 pages, containing the results of their observations on the penitentiary system in the United States. This is a production of great value, full of important information, discriminating views and fair discussion. The gentlemen have done America, perhaps, more than justice, and France and the other nations of Europe an essential service. We have seen very few books on prison discipline to be compared with this in real worth; and we are exceedingly happy that it is to be translated and republished in this country by Francis Lieber, editor of the *Encyclopædia Americana*. They recommend introducing the American system in France, by building a model prison as an illustration of its benefits.

24. *Extremely defective Prisons in America.*

25. *Appeal in behalf of Prisoners.*—They are creatures of the same glorious Creator with ourselves. They have eyes to behold his glory in the heavens and in all the work of his hands. They have ears to hear the messages of his mercy, and all the music of speech and of sound. They have voices to speak his praise, tell their joys and sorrows, and humbly acknowledge their transgressions. They have hands to handle the bread of life, and take the cup of salvation; and they have feet, which may be made as swift to do good as they have been to do evil. They have

souls like our own, in their nature mysterious, in their existence immortal. They can love, hope and be happy; they can hate, despair and suffer. They must live forever in hell or in heaven.

They sustain all the relations of this life; they are fathers and mothers, husbands and wives, parents and children, brothers and sisters, sons and daughters. Possessing such a nature, and sustaining such relations, they are objects of God's regard. Our glorious Creator cannot disregard the wonderful work of his own hands, because he was made in the image of God. Should it be said, The man of whom you speak is a guilty man, and has lost the image of God, it is admitted as a melancholy truth; and it should humble him and all men, that it is true of him and them; while, at the same time, this melancholy truth brings more obviously before us the love of God in Christ. "*Herein is love, not that we loved God, but he loved us, and gave his Son to die for us while we were yet sinners.*" Surely, then, our fellow sinners in prison are objects of our heavenly Father's regard.

And they are objects of regard to the Son of God, the Lord Jesus Christ. He intended his advent, his example, his atonement, his resurrection, his ascension, his intercession, for them as well as for others; and if they will repent and believe, they may be baptised and worthily commemorate his dying love at his table. "*He was anointed to proclaim liberty to the captive, and the opening of the prison to them that are bound.*" In some sense he makes their case his own, and claims for them all needed kindness, and promises to those who extend kind offices to them, from love to him, the same rewards as if these kind offices had been shown to him in prison. "I was in prison, and ye came unto me." "Inasmuch as you have done it unto one of the least of these, you have done it unto me." And since his ascension to heaven, he does not forget them. "From heaven did the Lord behold the earth, to hear the groaning of the prisoner, and to loose those that are appointed unto death." Surely, then, the Son of God, the Lord Jesus Christ, regards the prisoner.

And the Holy Spirit regards him. There are men from prison, within our knowledge, who are proving by a holy life that the Spirit of God has set his love upon them; who are exhibiting, in no ordinary degree, the fruits of the Spirit, *love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance.* Truly, then, the Holy Spirit regards them.

Shall we disregard them? Surely not. How then shall we **FEEL** for them, and what shall we **DO** for them? The heart of the community must be touched in their behalf; humanity must feel for them; Christianity must do what Christ commands her to do in their behalf, because nature and revelation lay the foundation for effort in this cause.

An Appendix, of 95 8vo. pages, very closely printed, is annexed to the Report, containing a variety of valuable documents relating to the subject of Prison Discipline,

American Board of Commissioners for Foreign Missions.

INSTRUCTION AND DEPARTURE OF MISSIONARIES.

THE REV. THOMAS PINCKNEY JOHNSTON and REV. BENJAMIN SCHNEIDER, the former from the Union theological seminary and the latter from the Andover seminary, received their public designation as missionaries to Broosa in Asia Minor, in the chapel of the seminary at Andover, on Sabbath evening December 8th. The Instructions of the Prudential Committee were read by Mr. Anderson, and addresses suited to the occasion were made by the Rev. Dr. Skinner, one of the Professors, and the Rev. Horatio Bardwell, General Agent of the Board for New England. There were also prayers and singing as usual, and at the close of the service the two missionaries and their wives sung the hymn entitled the Missionary's Farewell. See p. 412 of vol. xxviii.

Messrs. Johnston and Schneider and their wives sailed from Boston for Smyrna in the brig Hamilton, captain Snow, on the morning of the 12th.

MISSION TO WESTERN AFRICA.

THE REV. JOHN L. WILSON and Mr. STEPHEN R. WYNCOOP embarked at Baltimore, on the 28th of November, in a vessel chartered by the Maryland Colonization Society and bound to Monrovia and Cape Palmas. The plan and objects of their mission were stated at p. 399 of the last volume. Mr. Wilson and Mr. Wyncoop were graduated in the same class, at Union college, in the State of New York, and the former received his theological education at the seminary in Columbia, S. C. Mr. Wyncoop's engagement is temporary, as his theological education is yet to be obtained, his time since leaving college having been given to the business of instruction. Personal friendship and the exigency of the case (it not being possible to procure an ordained missionary to be associated with Mr. Wilson,) induced him to engage in the mission at this time.

GREECE.

THE Prudential Committee have resolved upon sending another missionary into liberated Greece, with a view to his being stationed, with Mr. Riggs, somewhere in the Pelopon-

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nesus. This, added to the number in the schedule published in the last number, makes 65 missionaries needed by the Board during the present year. Where shall they be obtained?

MR. SMITH'S MISSIONARY SERMONS AND ADDRESSES.

A neat 18mo. volume of 229 pages has lately been published by Messrs. Perkins & Marvin, Boston, containing Sermons and Addresses by the Rev. Eli Smith, missionary to Syria, on the following subjects:—*Moral and religious condition of western Asia; Duty of Christians to live for the conversion of the world; Farewell request in behalf of the Syrian mission; Trials of missionaries; Present attitude of Mohammedanism, in relation to the spread of the gospel.* The author is already known to the public by his "Researches in Armenia," in two volumes, 12mo., published early in the past year, and by his letters and journals, which have appeared in the Missionary Herald during his residence in the East for several years past. The sermons were heard with great interest by numerous audiences in different parts of the country; and the extensive perusal of the volume will, with the divine blessing, exert a very favorable influence on the public mind, especially in reference to missions in that portion of the world, to which the author has returned to spend his life.

FORMATION OF AUXILIARIES.

FOREIGN MISSIONARY SOCIETY OF THE WESTERN RESERVE.

AT the meeting of the 'Synod of the Western Reserve,' held at Detroit, October 10, 1833, a missionary society was formed, to be regulated by the following

CONSTITUTION.

Art. 1. This society shall be denominated The Foreign Missionary Society of the Western Reserve, auxiliary to the American Board of Commissioners for Foreign Missions.

Art. 2. The Synod, and such individuals as shall annually make a donation to the treasury, shall be the society; the officers of auxiliaries shall also be members; and any person who shall pay fifteen dollars at one time, or thirty dollars within five years, shall be a life member.

Art. 3. The officers of the society shall consist of a Secretary and Treasurer, and at least five other individuals, chosen annually, who shall constitute a Board of Directors, to manage the concerns of the Society, any three of whom shall constitute a quorum.

Art. 4. The funds of the Society shall be paid over to the Treasurer of the American Board of Commissioners for Foreign Missions, to be appropriated by them to the great object of their labors.

Art. 5. The annual meeting of the Society shall be holden at the time and place of the meeting of the Western Reserve Synod; at which time the reports of the Directors and Treasurer shall be presented, the officers appointed, and such other business transacted as the Society shall deem expedient.

Art. 6. This constitution may be altered or amended at any regular meeting of the Society, with the concurrence of two thirds of the members present.

The officers of the Society are; *Secretary*, Rev. Harvey Coe; *Treasurer*, Rev. Rufus Nutting; *Directors*, Rev. Ansel Clark, Caleb Pitchin and Myron Tracy, and Messrs. W. F. Ostrum, T. P. Handy, and John Seymour; *Auditor*, Augustus Baldwin.

FOREIGN MISSIONARY SOCIETY OF THE VALLEY OF THE MISSISSIPPI.

DURING the last week of October, 1833, a series of public meetings, resembling the religious anniversaries held in New York in the month of May in each year, were held at Cincinnati, Ohio, in behalf of our principal national benevolent institutions. While these meetings were in progress, a Foreign Missionary Society was formed, with the following

CONSTITUTION.

Art. 1. This association shall be called The Foreign Missionary Society of the Valley of the Mississippi, auxiliary to the American Board of Commissioners for Foreign Missions; and shall be composed of members of the Board, corporate and honorary, of its officers and agents, and of contributors to its funds, residing in the Valley of the Mississippi.

Art. 2. The object of this Society shall be to promote by all suitable means, within the Valley of the Mississippi, the missionary spirit in theological seminaries, colleges, academies, and the community; and to raise funds in aid of missions under the patronage of the American Board of Commissioners for Foreign Missions.

Art. 3. The officers of this Society shall be a President, Vice Presidents, a Secretary, a Treasurer, and an Executive Committee, consisting of the Secretary and Treasurer and five other members, of whom three shall form a quorum for business at a regularly constituted meeting. These officers shall all be chosen by ballot, and continue till others be elected.

Art. 4. It shall be the duty of the President, and in his absence of one of the Vice Presidents, to preside at all meetings of the Society.

Art. 5. The Secretary shall record the proceedings and conduct the correspondence of the Society and of the Executive Committee.

Art. 6. The Treasurer shall receive contributions for the objects of the Society; and after defraying necessary expenses under the direction of the Executive Committee, shall pay over from time to time the funds in his possession to the Treasurer of the American Board of Commissioners for Foreign Missions.

Art. 7. The Executive Committee shall take all appropriate measures for the vigorous prosecution of the objects of the Society. They shall fix the times of their own meeting, and form their own rules of business in conformity with this constitution and the Rules and Regulations of the American Board of Commissioners for Foreign Missions.

Art. 8. There shall be an annual meeting of the Society at such time and place as the Executive Committee may appoint; when the accounts of the Treasurer, properly audited by persons appointed for that purpose at the previous annual meeting, shall be presented; the proceedings of the Executive Committee during the preceding year shall be reported; the officers for the ensuing year shall be elected; and such other business shall be transacted as may properly come before the Society. Special meetings may be called by the Executive Committee.

Art. 9. Alterations may be made in this constitution by three fourths of the members present at an annual meeting.

The following persons were chosen officers of the Society. *President*, Rev. Robert H. Bishop, D. D., Oxford, O.; *Vice Presidents*, Rev. Francis Herron, D. D., Pittsburg, Penn.; Robert G. Wilson, D. D., Athens, O.; Lyman Beecher, D. D., Cincinnati, O.; James Hoge, D. D., Columbus, O.; John Matthews, D. D., South Hanover, Ind.; Andrew Wylie, D. D., Bloomington, Ind.; John C. Young, Danville, Ky.; John Allan, Huntsville, Ala.; Gideon Blackburn, D. D., Illinois; David Nelson, D. D., Greenfield, Miss.; Maj. J. B. Brant, St. Louis, Miss.; Hon. Felix Grundy, Nashville, Tenn.; Gen. Howard, Indiana; and Hon. Judge Hallock, Steubenville, O.: *Secretary*, Rev. Artemas Bullard, Walnut Hills, O.: *Treasurer*, William T. Truman, Cincinnati, O.: *Executive Committee*, the Secretary and Treasurer, and Rev. Calvin Stowe, Walnut Hills, O.; Henry Little, Oxford, O.; James Gallaher, Cincinnati, O.; — Garrard, Esq. and Robert Beal: *Auditors*, Daniel Corwin and George W. Neff, Cincinnati, O.

The first annual meeting of this Society was held in the Second Presbyterian Church in Cincinnati, O., on the 30th of October, 1833, at half past six o'clock, P. M. Rev. Lyman Beecher, D. D., one of the Vice Presidents, took the chair. The meeting was opened with prayer by the Rev. James Gallaher. A brief report was then read by the Secretary.

On motion of the Rev. Warren Isham, editor of the Ohio Observer,

Resolved, That the report now read be adopted, and published under the direction of the Executive Committee, with such additions as they shall deem expedient.

The chairman then stated the reasons for which this society has been organized, and gave an interesting history of the origin and operations of the American Board of Commissioners for Foreign Missions.

On motion of Rev. William H. M'Guffey, Professor in the Miami University,

Resolved, That this Society derives encouragement from observing the mighty influence which the cause of foreign missions exerts on the general prosperity of our own churches, and the personal religion of its members.

On motion of Rev. Edward N. Kirk, of Albany, N. Y., delegate from the A. B. C. F. M.,

Resolved, That the Foreign Missionary Society of the Valley of the Mississippi commences its existence animated by the glorious objects which the A. B. C. F. M. is accomplishing, and by the encouraging prospects which Providence is furnishing.

The meeting was addressed at considerable length by Prof. M'Guffey and Rev. Mr. Kirk. Bishop Heber's Missionary Hymn was sung by the choir, and the exercises closed with prayer by Rev. Prof. Stowe of the Lane Seminary.

CENTRAL BOARD OF FOREIGN MISSIONS.

THE Presbytery of East Hanover, in Virginia, at their meeting in the spring of 1833, *unanimously* adopted resolutions expressing the conviction that the southern Presbyterian churches were imperiously called upon to engage more systematically and vigorously in the work of foreign missions; appointing the Rev. William S. Plumer, of Petersburg, and the Rev. William J. Armstrong, of Richmond, a committee to bring the subject before the Synod of Virginia at its next meeting; and requesting one of the Secretaries of the American Board to attend the meeting of the Synod. At the meeting of the Synod of Virginia, held at Charlottesville, October 24, 1833, the committee of the Presbytery and one of the Secretaries of the Board attended. The resolutions of the Presbytery were communicated, and the subject to which they referred fully presented. The result was the *unanimous* adoption, by the Synod, after full deliberation, of the following resolutions.

1. *Resolved*, That it is the duty of the southern Presbyterian churches, and the time has now come in the Providence of God in which they are imperiously called upon, to engage more efficiently and systematically

than they have hitherto done in the work of foreign missions.

2. *Resolved*, That it is expedient for these churches to avail themselves, as far as they shall individually choose to do so, of the experience and facilities for conducting foreign missionary operations of the A. B. C. F. M.

3. *Resolved*, That it is expedient to adopt an organization within the bounds of the Synods of Virginia, North Carolina and the Chesapeake, with a view of securing the object contemplated in the last preceding resolution, and also of bringing the subject of foreign missions as directly and efficiently as shall be practicable to bear upon the minds and hearts and Christian enterprise of our people within the bounds of those Synods, paying a due regard to their location, and circumstances, and ecclesiastical habits.

4. *Resolved*, That the Synod now commence, and invite the other two Synods to unite with them in the completion of, such an organization, with the following

CONSTITUTION.*

Art. I. There shall be formed within the bounds of the Synods of Virginia, North Carolina and the Chesapeake, a Board of Foreign Missions, connected with the American Board of Commissioners for Foreign Missions, to be denominated *The Central Board of Foreign Missions*.

Art. II. The object of this Board shall be, in connection with the A. B. C. F. M., to promote, in all scriptural ways, within the bounds of the Synods concurring in this organization, the foreign missionary spirit, and to extend through every part of the earth, not contemplated in the plans and operations of American Domestic Missionary Societies and Boards, the saving knowledge of our Lord Jesus Christ.

Art. III. The Board shall be constituted as follows: it shall consist of three classes of members.

1. *Delegated Members*, who shall be appointed by each Synod uniting in this organization electing *twelve* persons, six ministers, and six laymen, being members of the church; one third of whom shall go out of office annually, but be re-eligible; the first four on the list, two ministers and two laymen, in alphabetical order, to go out at the end of the first year; and the next four of like description at the end of the second year; and subsequently according to priority of election. The delegated members alone shall have the right of voting at any meeting of the Board.

2. *Honorary Members*, who shall become such by paying into the treasury, at one time, if clergymen *fifty dollars*, other persons *one hundred dollars*; and shall have the privilege of attending the meetings and assisting in the deliberations of the Board.

* The Constitution is here inserted as adopted by the Synod of North Carolina, by which verbal alterations were made in two of the articles as adopted by the Synod of Virginia.

3. *Corresponding Members*, consisting of all members and officers of the A. B. C. F. M., and of the members of the several Synods united in constituting this Board. The Board may also, if at any time it shall deem proper, elect Corresponding Members resident in the United States or elsewhere. It shall be the privilege of this class of members also to attend the meetings and participate in the deliberations of the Board, and their duty to communicate, from time to time, any information which it may appear to them will be of service to the Board.

Certificates of membership shall be given: to Delegated Members, signed by the Clerk of the Synod appointing them; to Honorary Members, signed by the Treasurer; and to elected Corresponding Members, if such at any time shall be chosen, signed by the Secretary.

Art. IV. The officers of the Board shall be, a President; one Vice President from each of the Synods united in constituting the Board; an Executive Committee of five members, who may or may not be members of the Board; a Secretary; a Treasurer; two Auditors; and such other officers as shall from time to time be found necessary; all of whom shall be annually chosen by the Board by ballot, and shall continue in office till others are elected.

It shall be the duty of the President, and in his absence of the oldest Vice President, and in the absence of both President and Vice Presidents of the oldest member present, to preside at all meetings of the Board, and to perform such other official acts as shall at any time be assigned him by the Board.

The Executive Committee shall have the charge and management of the various interests and operations of the Board; taking all proper measures to excite and cherish the missionary spirit within the bounds of the Synods united in this organization; to bring forward suitable missionaries, and ascertain their individual qualifications; to bring all the churches to contribute regularly and liberally to foreign missions; to direct the Secretary and Treasurer in the performance of their duties; to appoint such other agents as may be needful in the prosecution of the work entrusted to them; and to report to each of the Synods, at its regular meeting in each year, a full account of their proceedings. They shall meet at least once in each month, and as much oftener as may from time to time be required. Three members shall constitute a quorum at any regular meeting. They shall appoint a chairman and clerk, and keep an accurate and full record of their proceedings; and may adopt for themselves any by-laws that they may deem requisite, consistent with this Constitution.

The Secretary shall devote himself to the business of the Board, from which he shall receive a competent support, to be fixed by the Executive Committee. He shall record the proceedings of the Board at its meetings; shall, unless the Executive Committee otherwise direct, prepare the annual report; shall conduct or superintend the correspondence of

the Board and of the Executive Committee, and shall act as General Agent within the limits of the Board, for the promotion, in the most vigorous manner, of the purposes of its organization. The Secretary may also be General Agent of the A. B. C. F. M. within the limits of the Board.

The Treasurer shall take charge of all monies paid into the treasury of the Board, and give receipts therefor; and keep safely all the funds and monies of the Board, and all notes, bonds and other evidences of property; paying out monies only by order of the Executive Committee, taking proper vouchers for all sums so paid out; and keeping a fair and accurate account of all receipts and expenditures. He shall make a full and accurate report to the Board at each annual meeting, properly audited, of the receipts and payments during the year; and make a monthly exhibit of the state of the funds to the Executive Committee; and whenever required by the Committee, exhibit his books, accounts, vouchers and evidences of property. He may be required by the Committee to give bonds for the faithful execution of his trust, and may receive a suitable compensation, to be fixed by the Committee.

The Auditors shall examine the books and vouchers of the Treasurer thoroughly and particularly at least once a year: and if they shall find his accounts correctly kept and accurately cast and the payments well vouched, the balances satisfactorily accounted for, and the evidences of property duly exhibited, they shall give a certificate accordingly; which certificate they shall enter at large in the Treasurer's books, and cause a duplicate to be transmitted to the Board with the Treasurer's annual report.

Art. V. There shall be maintained, as far as possible, the most perfect harmony and co-operation between this Board and the A. B. C. F. M. in the prosecution of the great work of foreign missions. With this view the officers of this Board will avail themselves of the assistance, as it can be consistently rendered, of the officers of the A. B. C. F. M. and of its publications, in exciting the missionary spirit and bringing forward missionaries. The missionaries raised up and licensed and ordained, and the other helpers in the direct work of foreign missions brought forward, within the limits of this Board, shall, in all ordinary cases, be commissioned as foreign missionaries and assigned to their fields of labor, and directed in their work, by the Prudential Committee of the A. B. C. F. M.; and the funds of this Board, after defraying the necessary expenses of conducting its operations, shall, ordinarily, be paid over to the said Prudential Committee, to be by them applied in the prosecution of the work entrusted to their management. These funds may, if the Executive Committee shall see fit, be appropriated to any one or more of the missionary stations established by the Prudential Committee of the A. B. C. F. M.; in which case particular accounts will be expected by the Executive Committee of the state and progress of those missions, at least once

in each year, and the missionaries at those stations will be expected to correspond with the Secretary of this Board. If at any time hereafter it shall be found expedient, this Board may, after full conference with the Prudential Committee of the A. B. C. F. M., establish a mission or missions, to be under the exclusive management of this Board, without such a proceeding being regarded as interfering with the harmony and union existing between the two bodies.

Art. VI. The annual meeting of this Board shall be held, in rotation, at the time of the annual meeting of the several Synods constituting the Board; beginning, (if the Synods contemplated concur in this organization,) with the Synod of North Carolina, coinciding the second year with the meeting of the Synod of the Chesapeake, and the third year with that of the Synod of Virginia, and so on in regard to these Synods or any others that may hereafter be formed within their present limits and concur in this organization. At this annual meeting the reports of the Executive Committee and of the Treasurer and Auditors shall be made; officers shall be chosen for the year; and other necessary business transacted; and such exercises had in connection with the meeting as shall seem best adapted, at the time and in the circumstances, to contribute most effectually to the promotion of the objects of the organization. At the meetings of the other Synods, at which the annual meeting of the Board will not occur, in any year, the Secretary shall attend, and present the report before offered, or to be offered, at the annual meeting of the Board, and have such other exercises as are usually had in connection with the business of the annual meeting, for the promotion of the spirit and objects of the association. Special meetings of the Board, when necessary, may be called, and the time and place of the meeting fixed, by the Executive Committee. At all meetings of the Board nine members shall constitute a quorum.

Art. VII. Any part of this Constitution, not touching the relations of this Board to the A. B. C. F. M., may be altered by the Board, at any annual meeting, by a vote of two thirds of the members present. Other alterations shall be made by the Synods constituting the Board.

5. *Resolved*, That any changes made by either of the other Synods in the foregoing plan of a Board of Missions, which shall not affect the vital and essential nature of our relations, and which shall not be objected to by the members of the Board delegated by this Synod, may become a part of this constitution and plan.

6. *Resolved*, That the stated Clerk be instructed to furnish an attested copy of these proceedings to the Synods of North Carolina and of the Chesapeake, at their approaching meetings, and that these bodies be affectionately invited to co-operate with this Synod in completing the organization herein contemplated.

7. *Resolved*, That the Rev. Messrs. Samuel B. Wilson, William S. Plumer, William

J. Armstrong, and Benjamin B. Wisner, D. D. be requested to bring this subject, in behalf of this body, before the Synods of North Carolina and of the Chesapeake.

8. *Resolved*, That the organization contemplated in the preceding resolutions shall go into operation provided it shall be concurred in by any two of the Synods designed to be united in it.

9. *Resolved*, That, provided the condition referred to in the last resolution be secured, the first meeting of the Central Board of Foreign Missions shall be held at Petersburg, on the last Thursday of March 1834, for the purpose of organizing and commencing operations.

10. *Resolved*, That the Synod of North Carolina be requested to appoint some one to open the meeting of the Central Board of Foreign Missions with a sermon; and in case of that Synod declining, that the same request be made to the Synod of the Chesapeake.

11. *Resolved*, That this Synod most earnestly and affectionately commend the subject of foreign missions to the attention of the churches under its care.

12. *Resolved*, That, in the present state of the world, and the necessities of the missionary enterprise calling for competent missionaries, it be recommended to the members of this Synod to take into serious consideration the question of their own personal duty in reference to this subject; and also to direct special attention to the bringing forward of suitable young men for this apostolic work.

At the meeting of the Synod of North Carolina, held at Wilmington, November 13, 1833, of the committee appointed by the Synod of Virginia to bring the subject before the former Synod, Mr. Plumer and Dr. Wisner attended. The subject was more fully discussed in this Synod than it had been in that of Virginia. The result was the *unanimous* adoption of the 1st, 2d, 3d, 4th, 5th, 8th, 9th, 10th and 12th of the resolutions of the Synod of Virginia, and of the following additional resolutions.

Resolved, That the Rev. Samuel B. Wilson, William S. Plumer, William J. Armstrong and Daniel T. Russell, be requested to attend to this subject, in behalf of this Synod, before the Synod of the Chesapeake.

Resolved, That the Rev. Michael Osborne be appointed to open the first meeting of the Central Board of Foreign Missions with a sermon; and that in case of his absence, the Rev. Henry A. Rowland be his substitute.

Resolved, That the stated Clerk furnish a copy of the proceedings of this Synod on this subject to the Synod of the Chesapeake at its approaching meeting.

Resolved, That this Synod most earnestly and affectionately commend the subject of foreign missions to the churches under its care, and recommend to the ministers to bring the subject before their congregations from the pulpit.

Resolved, That Rev. Dr. McPheters, Colin McIver and William S. Plumer, be a committee to draft a pastoral letter on this subject, to be sent to the churches under our care.

The Synods of Virginia and of North Carolina each elected its proportion of the Delegated Members of the Board. At the time designated for the meeting of the Synod of the Chesapeake (which was formed by the last General Assembly) December 26, 1833, a quorum did not attend, and the Synod was not constituted. The Southern Board of Foreign Missions, however, agreeably to the 8th of the above resolutions, was constituted by the concurrence in its formation of the two Synods of Virginia and North Carolina. The officers of the Board will be chosen at its first meeting in March. The consideration of this important subject by these Synods had a most happy influence upon their members, and upon the numbers of Christians attending their meetings, and will, doubtless, have a lasting happy influence upon the churches under their care, and upon the unevangelized nations.

SOUTHERN BOARD OF FOREIGN MISSIONS.

At a meeting of the Synod of South Carolina and Georgia, held at Columbia, S. C., Dec. 5, 1833, an organization for those States was adopted, similar to that of the Central Board. The proceedings of that Synod on the subject will be given in the next number.

Donations,

FROM DECEMBER 16TH, TO JANUARY 15TH, INCLUSIVE.

I. AUXILIARY SOCIETIES.

<i>Addison co. Vt. E. Brewster, Tr.</i>	
Bridport, J. Barber,	10 00
Cornwall, Mon. con.	5 00
Hinesburgh, La.	15 00
Middlebury, Mon. con. in college,	2 00—32 00
<i>Barnstable co. Ms. Rev. N. Cogswell, Tr.</i>	
Brewster, Gent. and la.	8 50
Chatham, Gent. and la.	48 16
Cotuit, Friends,	15 00
West Barnstable,	37 00
	108 66
Ded. expenses paid by aux. so.	10 16—98 50
<i>Berkshire co. Ms. R. Colton, Tr.</i>	
Becket, Asso.	25
Hinsdale, A. F. av. of necklace,	2 00
Richmond, Asso.	43 32—45 57
<i>Boston and vic. Ms. C. Stoddard, Tr.</i>	
Brookfield Asso. Ms. A. Newell, Tr.	1,400 00
Palmer, Gent. and la.	30 68
<i>Central aux. so. of Western New York,</i>	
Rev. A. D. Eddy, Tr.	
North Bristol,	30 00
Phelps,	15 41
Rutledge Village,	5 75

<i>Seneca Falls,</i>	92 00
Victor,	30 00—173 16
<i>Cheshire co. N. H., S. A. Gerould, Tr.</i>	
Alstead, 1st par. Mon. con.	10 50
Fitzwilliam, Gent. 34,50; la. 40;	74 50
Keene, Gent. 43,29; la. 29,95;	
mon. con. 18,81;	92 05
Nelson, Gent. 43,20; la. 15,05;	
e. box, 5,31;	63 62
New Alstead, Mon. con. 17; coll.	
at ann. meet. 28,41; Rev. M.	
G. 40c.	45 81
Rindge, Fem. for. miss. so.	23 38
Swansey, Gent. 12; la. 5; mon.	
con. 5,32;	22 52
Winchester, Gent. 10,50; la. 11,39;	21 89—354 97
<i>Essex co. North, Ms. J. S. Pearson, Tr.</i>	
Newbury, Mon. con. in Parker	
River Village,	25 00
Newburyport, Coll. in N. chh.	
31,75; la. in do. 50,80; contrib.	
of united chhs. 40,58; fem. mite	
so. 10; an indiv. 1;	134 13
West Newbury, 1st par. La.	7 00—166 13
<i>Essex co. South, Ms. J. Adams, Tr.</i>	
Salem, S. so. Mon. con.	5 27
<i>Essex co. N. J., T. Frelinghuysen, Tr.</i>	
Fairfield co. East, Ct. S. Sterling, Tr.	274 69
Brookfield, Gent.	12 00
Trumbull, Gent. 9,27; la. 13,60;	22 87—34 87
<i>Lincoln co. Me. Rev. S. White, Tr.</i>	
Alna, Mon. con.	40 75
Edgecomb, Contrib. at ann. meet.	30 87
New Castle, Gent. 14,37; la. 20,62;	34 99
Phippsburg, Mon. con.	48 05—154 66
<i>Middlesex, Ct. C. Nott, Tr.</i>	
Cash rec'd,	62
Chester, Gent. 19,37; la. 10,18;	
mon. con. 16,75;	46 30
East Haddam, Gent. 24; la. 19;	43 00
Hadlyme, Gent. 20,50; la. 20;	40 50
Lyme, Nathaniel Matson, to con-	
stitute ISRAEL MATSON, Jr. an	
Honorary Member of the Board,	
100; gent. 18,87; la. 30,23; mon.	
con. 4,50;	153 60
Millington, Gent. and la.	17 60
North Killingworth, Gent. 20,41;	
la. 18,59; mon. con. 3,25;	42 25
North Lyme, Gent.	8 00
Pettipaug, Gent. 24,66; la. 25;	
mon. con. 20,23;	69 91
Saybrook, Gent. 30,31; la. 22,50;	52 81
Westbrook, Gent. 29,40; mon.	
con. 15;	44 40
West Chester, Coll.	50 00
	568 90
Ded. expenses paid by aux. so.	
1,87; e. note, 1;	2 87—566 12
<i>Monroe co. N. Y. \$20 ackn. in Jan.</i>	
fr. sab. sch. chil. in 2d presb.	
chh. are 1st pay. for William	
Wiener in Ceylon.	
<i>Morris co. N. J., J. M. King, Tr.</i>	
Mendham, Mon. con.	52 00
<i>New Haven co. East, Ct. S. Frisbie, Tr.</i>	
Branford, Gent. 45,12; la. 41,66;	86 78
Durham, By D. Camp,	40 00
East Haven, Gent. 18,74; la. 28,57;	47 31
Guilford, Gent. 84,94; la. 44,13;	129 07
North Branford, Gent. and la.	65 68
Northford, Gent. 13,44; la. 15,64;	29 08
North Guilford, Gent. 20; la. 32,39;	52 39
North Haven, Gent. 24,50; la. 19,31;	43 81
Ruggles, O. Cong. chh.	10 00
	504 12
Ded. expenses paid by aux. so.	10
	504 02
Ded. am't ackn. in Jan.	419 02—85 00
<i>New Haven city, Ct. C. J. Salter, Tr.</i>	
Mon. con. in 1st, 2d and 3d cong.	
chhs.	37 79
Do. in free chh. 15,84; miss. asso.	
of united so. sab. sch. for New	
Haven School in Ceylon, 30;	45 84—83 63

<i>New York city and Brooklyn, W. W. Chester, Tr.</i>	485 53
<i>New York city, Board of for. miss. in R. D. chh. W. R. Thompson, Tr.</i>	
Ashokan, Mon. con. in R. D. chh.	7 00
Bloomingsburgh, La. of R. D. chh. to constitute the Rev. SAMUEL VAN VECHE an Honorary Member of the Board,	50 00
Claverack, Fem. evang. sew. so. of R. D. chh. 42; Miss M. Heermance, av. of bedquilt and socks, 13.25; (of which to constitute the Rev. RICHARD SLUTTER an Honorary Member of the Board, 50);	55 25
Lebanon, N. J. Mon. con. in R. D. chh. 8.77; do. in White House cong. 8.23;	17 00
Manheim, Mon. con. in R. D. chh.	2 25
Montgomery, Mon. con. in do. 7; do. in sch. house of A. N. 8;	15 00
New York city, Glenn. so. in R. D. chh. Market-st. to constitute Mrs. ESTHER McMURRAY an Honorary Member of the Board,	100 00
North and South Hampton, Pa. Coll. in R. D. chh.	42 08
Philadelphia, Pa. Coll. in 1st R. D. chh. (of which fr. GEORGE W. MERTZ which constitutes him an Honorary Member of the Board, 100); 377.50; mon. con. 50;	427 50
Rochester and Clove, Benev. asso. in R. D. chh.	8 00
Somerville, N. J. Young la. sew. so. to constitute the Rev. ABRAHAM MESSLER an Honorary Member of the Board,	50 00
Warwick, Fem. for. miss. so. of R. D. chh.	16 50
	790 58
Ded. expenses paid by Board of R. D. chh.	13 50—777 08
<i>Norfolk co. Ms. Rev. E. Burgess, Tr.</i>	
Medfield, Evang. chh.	30 00
Medway, E. par. Gent. and la.	7 11
Sharon, La. and mon. con.	25 00—62 11
<i>Oneida co. N. Y., A. Thomas, Tr.</i>	
Augusta, Mon. con. in 1st cong. so.	11 77
Bridgewater, Fem. benev. so.	11 00
Columbus, Fem. benev. so.	97
Exeter, Coll. in cong. chh.	9 00
Fredonia, Mon. con.	25 50
Onondaga Hill, Presb. so.	35 00
Orville, Mon. con. in presb. so.	18 00
Paris Hill, Mon. con. in cong. chh.	25 63
Pine Grove, Pa. Mon. con.	5 00
Plymouth, Mon. con.	10 00
Rome, Young la. sew. so.	76 00
Turin, Coll. in cong. so.	14 00
Unknown, Miss C. for distrib. of the scrip. among the Jews,	3 00
Utica, Mon. con. in 1st presb. chh.	31 66
Watertown, 2d presb. chh. 14.96; do. for tracts in for. lands, 16; fem. benev. so. for China, 15;	45 20
Westfield, (Of which to constitute the Rev. D. D. GREGORY an Honorary Member of the Board, 50);	63 00
Westmoreland, Coll.	15 00—399 79
<i>Palestine miss. so. Ms. E. Alden, Tr.</i>	
Coll. at ann. meeting,	14 24
Abington, 2d par. Gent. 56; la. 39;	
E. Whitman, 40;	135 00
Braintree, 1st par. La.	41 16
Braintree and Weymouth, United so. J. Hayward, for Silence Hayward in Ceylon,	12 00
Bidgewater, Trin. so. Gent. 21; la. 20.61;	41 61
Easton, Indiv.	20 00
Hanover, Gent.	10 00

<i>Randolph, 1st par. Gent. 18; mon. con. 28.34;</i>	45 34
	220 35
Ded. expenses paid by aux. so.	26 80—220 35
<i>Pilgrim aux. so. Ms. E. G. Howe, Tr.</i>	
Kingston, Mon. con. in evang. so.	5 09
Taunton and vic. Ms. H. Reed, Tr.	
Raynham, Gent. and la.	19 55
<i>Western Reserve, O. Rev. R. Nutting, Tr.</i>	
Aurora, Mon. con. 12.65; contrib. 10.27;	22 92
Bath, Asso.	3 62
Granger, E. I. 1.50; F. I. 1.50;	3 00
Nelson, Mon. con. 15; a lady, 22c.	
O. B. B. Co.	15 28
Richfield, Mon. con. 5.44; H. B. 1; Mrs. S. M. S. 1;	7 44
Strongsville, Mon. con.	16 35
Wadsworth, Mon. con.	13 32—81 93
<i>Worcester co. relig. char. so. Ms. H. Mills, Tr.</i>	
West Milbury, Mon. con.	57 22
<i>Total from the above Auxiliary Societies,</i>	<i>\$5,738 41</i>

II. VARIOUS COLLECTIONS AND DONATIONS.

<i>Albany, N. Y. 4th presb. chh. 50; 1st presb. cong. 50;</i>	100 00
<i>Ankerst, Ms. H. and F. M. so. in college, 59; sub. sch. in 1st par. 10.77;</i>	69 77
<i>Andover, S. par. Ms. infant sch. for tracts for China,</i>	2 00
<i>Arkport, N. Y. Mon. con.</i>	15 00
<i>Ashburnham, Ms. Mon. con.</i>	15 00
<i>Auburn, N. Y., R. Steele, for China, 20; J. W. 1st presb. chh. 5;</i>	25 00
<i>Augusta, Ga. Fem. asso.</i>	59 00
<i>Barre, Ms. Mon. con. in evang. cong. so.</i>	32 00
<i>Batavia, N. Y. Mon. con. in presb. cong.</i>	20 00
<i>Berkley, Ms. Fem. asso.</i>	13 67
<i>Boston, Ms. Sub. sch. in Pine-st. chh. 24.20; fair of misses held at Masonic Temple, for Ceylon miss. 17.28;</i>	41 48
<i>Bristol, Me. A. Blaney,</i>	3 00
<i>Budsburgh, Pa. A. Jerks,</i>	10 00
<i>Buffalo, N. Y. Coll. in 1st free cong. chh. to constitute the Rev. J. H. MARTIN an Honorary Member of the Board,</i>	54 06
<i>Cambridge, Ms. Mon. con. in Rev. Mr. Adams' chh.</i>	60 00
<i>Chapel Hill, N. C. Mon. con.</i>	13 69
<i>Charlestown, Ms. Mon. con. in Winthrop chh.</i>	66 91
<i>Charlestown, Va. Mrs. D. and Mrs. P. 2; J. W. F. 1; Miss J. A. F. 1; Miss A. E. 50c.</i>	
<i>Miss S. M. L. 62c. for schools,</i>	5 12
<i>Chatham, N. J. Mon. con. in presb. chh. 5; indiv. 5.13;</i>	10 13
<i>Cincinnati and Solon, O. Aux. so.</i>	19 00
<i>Danvers, N. Y. Fem. for. miss. so.</i>	28 00
<i>Dashville, N. Y., S. H. for Nestorian miss.</i>	2 00
<i>Elizabethtown, N. J., A friend,</i>	1 00
<i>Fairhaven, Ct. E. Hemmenway,</i>	5 00
<i>Fayetteville, N. C. Mon. con. in presb. chh. 11.02; ded. am't ackn. in Jan. 2;</i>	9 02
<i>Framingham, Ms. Mon. con. in Hollis evang. so. to constitute the Rev. GEORGE TRASK an Honorary Member of the Board,</i>	50 00
<i>Geneseo, N. Y. Rev. J. C. Lord,</i>	10 00
<i>Gooken, N. Y. For. miss. so.</i>	64 00
<i>Hamilton, U. C. Mon. con. in presb. chh.</i>	5 00
<i>Hamp. Chris. Depos. Ms. Granby, W. par. fem. work. so. av. of socks, 79c. Worthington, char. so. do. 1.54; Plainfield, 5.43; West Hampton, fem. asso. av. of flannel, 18.90;</i>	26 66
<i>Hanover, N. J. Fem. mite so. for Aaron Condit in Ceylon,</i>	18 50
<i>Hansfield cong. N. C.</i>	15 20
<i>Harrisburg, Pa. Presb. cong. for support of Mrs. M. A. Alexander at the Sandw. Isl.</i>	65 50
<i>Holliston, Ms. Mon. con.</i>	20 30
<i>Hunter, N. Y. Mon. con. in presb. chh.</i>	22 50
<i>Kensington, Pa. M. Simpson,</i>	5 00
<i>Kingston, N. H. La. miss. asso. 13.26; gent. asso. 5.04; mon. con. 22.86;</i>	41 16
<i>Kirby, Vt. Mon. con. 2.30; Mrs. H. Larned, 10;</i>	12 30

Leroy and Bergen, N. Y. Coll. in 2d cong. chh. 16 50
Lewisburg, Va. La. for Mrs. G. 12; mon. con. 3; Mrs. M. and others, 6; Mr. W. 2; 23 00
Livingstonville, N. Y. Members of chh. 7 00
Lockport, N. Y. Presb. cong. 39; young la. 14,30; to constitute the Rev. JOSEPH MYERS an Honorary Member of the Board, 53 36
Lowell, Ms. Mon. con. in 1st cong. chh. and so. 65 00
Luxemburg, Vt. E. Clark, 10; J. E. G. and two sisters, 30c. 10 30
Lynchburg, Va. Rev. Mr. Baker, for schools at Bombay, 5 00
Malden, Ms. Mon. con. 14 00
Meadville, Pa. Cong. 60 00
Marshfield, Ms. Miss P. F. Baker, 2 50
Middle Granville, N. Y. Ladies, 15 00
Mississippi, A friend, 100 00
Nelson, Me. Mon. con. 15; fem. sew. so. for schools in Greece, 10; 25 00
Montrose, Pa. Mon. con. 16 56
Morristown, N. J. Mrs. Condit, 6 00
Mount Morris, N. Y. 1st presb. so. (of which to constitute the Rev. GEORGE W. ELIOTT an Honorary Member of the Board, 50;) 93,50; A. Dean, 5; 98 50
New Albany, Indi. P. S. Sheiler, 5 00
Newburyport, Ms. 3d relig. so. 4 50
New Orleans, Missi. Mon. con. in Rev. J. Parker's chh. 50 00
New Providence, N. J. Fem. juv. hea. youth so. for Elias Riggs in Ceylon, 20 00
Newton, W. par. Ms. Mon. con. 56 83
New York city, La. of Brick chh. for Spring sch. in Ceylon, 72; a female for ed. hea. youth, 5; 77 00
Niagara Falls, N. Y. Presb. cong. 15 00
Oxford, Ms. Mrs. H. Dawitt, 15 00
Paterson, N. J. 1st presb. chh. 46,80; (this and former pay. constitute the Rev. S. FISHER an Honorary Member of the Board;) mon. con. 22,36; 69 16
Pelham, N. H. A young man, dec'd, 6 00
Perry Centre, N. Y. Mon. con. to constitute the Rev. SAMUEL H. GRIDLEY an Honorary Member of the Board, 50 00
Philadelphia, Pa. Mon. con. in 5th presb. chh. 80; fem. s. s. so. in 8th do. 5; Miss M. Linnard, 5; 90 00
The dona. ackn. in Jan. fr. 11th presb. chh. constitutes the Rev. JOHN L. GRANT an Honorary Member of the Board.
Pittsfield, Ms. La. so. for pro. chris. among the Jews, 17 00
Pompey, N. Y. 1st cong. chh. 12 00
Princeton, N. J. Sab. sch. in presb. chh. for John Newbold in Ceylon, 25 00
Providence, R. I. Mon. con. in benef. cong. chh. 37,22; benef. cong. for. miss. so. 12; Richmond-st. cong. chh. 31; 70 22
Reading, S. par. Ms. La. asso. 26,46; fem. hea. sch. and retrench. so. 12; 38 46
Reading, Pa. Mon. con. in 1st presb. chh. 176,57; sab. sch. in do. for Rev. C. Forbes, 5,50; Judge D. 5; Messrs. O'B. and F. 5; J. McK. 2; chil. of Mrs. D. 6c. m. box, 28c. 194 41
Richmond, Va. Mon. con. in 1st presb. chh. 61 11
Ripley, N. Y. Mon. con. in presb. so. 20 00
Rondout, N. Y. Mon. con. in presb. chh. 1 30
Saco, Me. Juv. so. for ed. in Greece, 6 00
Salem, Ms. Mon. con. in Tab. chh. 11 55
Scituate, Ms. Miss S. Ford, 5; Miss R. Ford, 5; av. of ring. 33c. 10 33
Seesttown, N. Y. J. Millspaugh, 10 00
Sherburne, Ms. Sub. 60 00
Simsbury, Ct. Mon. con. 24 03
Smithfield, N. Y. Mon. con. in presb. chh. 15 00
Somers, Ct. Mon. con. in cong. chh. and so. 16 11
South Berwick, Me. Mon. con. 42 00
Springfield, Vt. Urica mon. cent. so. 15 00
St. Johnsbury Plains, Vt. Fem. cent. so. 15 21
Thomaston, Me. Mon. con. 20 00
Uniontown, Pa. Mon. con. in presb. cong. 18 50
Waltham, Ms. Mon. con. 36 43
Waynesboro', Ga. A Georgia planter's family, 23 25
Westfield, N. J. Mon. con. 32 55
West Lincklaen, N. Y., A widow and two daughters, 7 00
Westminster, W. par. Vt. Gent. asso. 50 00
West Newbury, 1st par. Ms. Mon. con. 15 00

West Prospect, Me. Mon. con. 25 00
White Pigeon, M. T. Mon. con. in presb. chh. 5 00
Wilmington, Ms. Coll. in cong. 12,45; mon. con. 38,50; 50 95
Woodstock, Vt. P. Sampson, 2 50
Wythe co., Va. Mrs. M. McGavock, 5 00
XAX, Rec'd in New York, 250 00

Whole amount of donations acknowledged in the preceding lists, \$2,976 50.

III. PERMANENT FUND.

Somers, Ct. A widow, 1 00

IV. LEGACIES.

Barnet, Vt. Mrs. Janet Bachup, (\$95 having been received previously,) by Rev. D. Sutherland, Ex'r, 55 00
Hawley, Ms. Elijah Field, by Edmund Longley, Jr. Ex'r, 310 00
New York city, Christopher Prince, by John Stephens, Ex'r, 964 60
Sunderland, Ms. Nathaniel Smith, by Elihu Rowe, Ex'r, five shares in Hampshire Bank, valued at 500 00
Sweeney, N. H. Enoch Cummings, by S. A. Gerould, 25 00

V. DONATIONS IN CLOTHING, &c.

Baltimore, Md. A bundle of books, fr. fem. mite so. for Ceylon.
Batavia, N. Y., S. Ives, a horse, 30; H. H. Reynolds and other indiv. a wagon and harness, 44,50; 74 50
Berlin, Ms. A box, fr. fem. ed. so. 10 58
Bridgewater, Ms. A box, fr. la. benev. so. for Cattaraugus.
Brookfield, Ct. A bundle of books, for Rev. S. Ruggles, Sandw. Isl.
Camden, N. Y., A box, 38 98
Columbus, N. Y., A bundle, fr. fem. benev. so. 16 94
Geneca, N. Y. Mr. Haskell, a haim collar, 2 00
Granby, E. par. Ms. A box, fr. la. asso. 40 50
Greenfield, Ms. A box, fr. la. miss. so. in 2d cong. so. 36 28
Hamilton, Ms. A box, fr. fem. char. so. for Ojibwa miss. 24 78
Hamp. Chris. Depos. Ms. Shoes, fr. South Hadley; do. fr. male asso. Granby, W. par.; coverlet, &c. fr. fem. work. so. do.; stock, fr. fem. asso. Sunderland; bedquilt, &c. fr. fem. asso. Plainfield; thread, fr. do. Middlefield; sundries, fr. do. Cummington; do. fr. do. Chesterfield; bible, fr. J. T. Jr. do.; socks, fr. fem. asso. Deerfield, Bloody Brook; 12 pr shoes and boots, fr. P. Allen, South Hadley.
Hanover, Pa. A box, fr. females, for Dwight, 37 00
Homer, N. Y. Clothing, fr. ladies for Miss Bishop, 14; do. fr. little girls sew. so. for chil. 10; for Seneca, 24 00
New Alstead, N. H., A box, fr. fem. so. of industry, for Brainerd, 20 00
Newburyport, Ms. A box, fr. young la. benef. so.
New Lisbon, N. Y., A box, fr. fem. benev. so.
Ogden, N. Y., A box, rec'd at Tuscarora.
Olisco, N. Y., A box, rec'd at Seneca.
Peterboro', N. Y., A cloak, in part, fr. indiv. 5 50
Pitcher, N. Y., A box, fr. fem. benev. so. 22 30
Plymouth, N. Y., A box, fr. chh. and cong.
Putney, Vt. A box, fr. Dorcas so. for wes. miss. 24 19
Spencer, Ms. A box, fr. fem. char. so. for Dwight, 22 25
Stow's Square, N. Y., A box, 16,63; a bundle, for Miss Nash, Creek Path. 8,37; 25 00
Thetford, Vt. A box, fr. Mrs. L. Fitch and a few friends, for Mrs. Joslyn at Dwight, 17 50
Townshend, Vt. A box, fr. Dorcas so.
Trumbull, Ct. A bundle, 8 52
Westminster, W. par. Vt. 4 yds. cloth, fr. B. B. Nickerson, 10 00
Winfield, N. Y., A cloak, in part, fr. indiv. 6 01
Unknown, A box, for Rev. D. Baldwin; do. for Rev. H. Bingham; do. for Rev. C. Forbes, Sandw. Isl.